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(According to Pope Pius XII)

By

CHARLES BRUEHL, Ph.D.

St. Charles Seminary, Overbrook, Pa.

* * * *

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PRESENT DAY TASKS OF WOMAN

ACCORDING TO POPE PIUS XII

LIFE is not an experiment that must be tentatively conducted in order to ascertain its outcome. On the contrary, it has embedded within itself a definite unalterable meaning; the lines along which it must move are as unchangeable as the orbits of the stars which majestically pursue their prescribed course; it is governed by immutable laws that cannot be violated with impunity; its values are timeless, its aims and purposes fixed with absolute finality. Moral imperatives do not rest on changing circumstances of time and place but are solidly based on the essential attributes of human nature. Mankind has foolishly pinned its faith to positivism and empiricism, seeking security, wellbeing, peace and happiness in the progress of science, only to meet disappointment. Nothing can bring these blessings except conformity to the eternal principles which constitute the fundamental laws of human life. The Romans had a saying: *Fiat justitia, ruat coelum* (let justice be done, even if the heavens crash). But I think they read a deeper meaning into this cherished maxim to the effect that if justice is observed between men and nations, the heavens will not crash and the world will not come to grief. And in that sense it is true; justice does not destroy, it builds, it removes grievances, it does away with the causes of friction.

Looked at from without ours might seem to be a new world; seen in its moral aspects it really is an old, very old world. Rife in the world of today, as they were in the world of yesterday, are greed, lust for power, selfishness, hatred, intolerance, national rivalry, hypocrisy, irreligion, worldliness, materialism, ignorance, sensuality, love of comfort, ease and luxury, distrust, and fear. On the material side, and as natural consequences of the moral disorders just mentioned, we have appalling misery that could make the stones weep, wholesale starvation, dumb suffering that has lost the capacity for tears, a hopelessness that lies on the hearts of men like a dead weight, a weariness

that benumbs feeling and so has almost become an antidote to further suffering, and other things that should not even be mentioned among Christians. Old evils, the only thing about them being the dreadful dimensions which they have taken on and the callousness which they produced. The evils being old the remedies to be applied will also be old.

Yet there is something new in the present situation. The magnitude of the evils give an imperious urgency to the duty of bringing relief.

Here is a claim of priority that cannot be set aside. If mankind wishes to save the last shreds of humaneness it must make up its mind to bring speedy help. Men cannot afford to allow callousness to eat its way into their souls, for if they harden their hearts against others they also harden it against themselves. Inhumanity will spread and turn on all. Mankind lives by pity and mercy.

In view of this we see the appropriateness and timeliness of the Holy Father's appeal to Catholic women in the present emergency. The Supreme Pontiff in His address is concerned with the larger problem of rebuilding the shattered world and with the part which woman can and must play in this tremendous work. The note of urgency is quite apparent in His words for the evils are pressing and reforms imperative. The phrase, "Your day is here, Catholic women and girls; public life needs you," certainly is vibrant with urgency and charged with powerful emotional appeal. Outside of this note of urgency there is nothing sensational in the address, on the contrary it warns against "highsounding and empty slogans with which some people would describe the movements for women's rights." True, the world has too long fed on mere sounds and shallow words. We have heard of the new woman whose chief ambition was to be less a woman than her sisters of the past, and to rid herself of all distinctly womanly graces and characteristics. That is not the ideal which the Sovereign Pontiff holds up to woman.

The Papal discourse has no new type of womanhood to offer. It suggests something infinitely better: Let every woman be a true woman, a real woman. To attain to her highest perfection and her greatest social usefulness woman must be true to herself. The ideal of womanhood is an ideal of its own, an ideal in its own right, standing out in its own beauty, in its own worth, in its own value, in its own richness over against the ideal of womanhood. To try to bring about an arbitrary equality where nature has set up a diversity means to rob woman of a precious endowment and to impoverish human culture. Sex differentiations color the highest reaches of morality and spirituality, and that is for the benefit and good of humanity. Woman makes an invaluable contribution to human welfare not by being a new woman fashioned after an artificial ideal but by being a true woman, true to her own nature and loyal to the intentions of the Creator.

The sorry plight of the present day world stands in need of the specific spiritual, moral and affective characteristics of woman. The disruptive tendencies operative at the moment in the world must be checked by strong forces that make for cohesion, unity and order. The Brotherhood of man, so far little more than an empty sound, must become a dynamic reality. A cleansing wave of forgiveness must sweep over this globe that has been crimsoned and sullied with crime. Comity, friendliness and consideration must be restored in international relations. The sharp line between the conquerors and the conquered must be softened. The gulf that divided the United Nations from their one-time enemies must be filled. Mankind cannot prosper as long as a broad cleavage runs through the world. Education is a friendly activity; you cannot educate an enemy. The world if it is to be extricated from its present condition requires the co-operation of all, but it stands to reason that you cannot co-operate with an enemy. The trouble is that we have run into blind alleys and that in whatever direction we turn, we fetch up against solid walls. It is apparent that a new element, a new directive principle, a new ferment must enter into national as well as world politics, for strife is everywhere and the way to peace cannot be found. From whom will the first gracious gesture of friendship and peace have to come? From the prostrate foe? No, because nobody would believe in its honesty and sincerity; it would be interpreted as hypocrisy and wiliness. The defeated cannot make the friendly approach, they cannot extend the hand

of friendship. They must wait. Who, then, must generously offer the hand of peace? The victors, the strong, because they cannot be suspected and the noble gesture cannot be misinterpreted.

And that is not Christianity, it isn't even religion or morality. It is plain psychology, or if you prefer, ordinary common sense.

The restoration of world peace is the first problem, for not much can be done by way of world reconstruction until the wreckage, material and moral, of the war has been cleared away. This is plain as far as Europe is concerned. But it holds true of the whole world, for everything has become global.

It is the conviction of the Vicar of Christ that woman in this respect can exert a beneficent influence. "Her vote," He states with emphasis, "is a vote for peace."

Woman can forgive without loss of dignity where man regards forgiveness as a sign of weakness and a betrayal of justice. This does not mean that woman has no sense of justice, but that god-like, she can temper justice with mercy and compassion.

The home is a place where more things can be learned than in the marketplace or in the big world because contacts within the family are more intimate and more personal. Woman knows the value of peace because she can easily observe what dissension means in the home and for the members of the family. Her constant concern is to maintain peace in her kingdom. She acquires great skill, in ironing out difficulties and forestalling quarrels; she learns to settle misunderstandings before they become irremediable. If there was more of this womanly tact and sympathetic insight in diplomatic circles, many clashes could be prevented. There seems to be no reason why the conciliatory influence of woman could not be made to bear decisively on international policies. Woman has not only a vote but what is more a voice. A well-organized articulate womanhood can become an irresistible force. Catholic women have kept somewhat aloof from political activity. The time of inactivity has passed. No one can miss the earnestness, the urgency and the directness of the Pope's summons to change the traditional attitude in regard to political life: "You are called upon to take part . . . Every woman has then, mark it well, the obligation, the strict obligation in conscience, not to absent herself but to go into action in a manner and way suitable to each." This constitutes the Papal mandate for the entry of Catholic women into political life.

It is a departure from the past made necessary by contemporary conditions.

The entry of women into political life should not merely result in an increase of votes but introduce into the business of government a new qualitative factor, a new point of view that will transform politics nearer to the heart's desire. The outlook of woman on life, due to her providential mission, is different from that of man, and if made effective can give a new direction to legislation and the administration of public affairs. The value of the so-called feminine touch in the home, in the family, in the domestic society is fully appreciated; now since society after all is an expansion of the family so that we can really speak of the national household and even of the human family, it would follow that the feminine touch could be advantageously applied in these larger social structures. In practical moral decisions, in problems of a personal nature, in policies bearing on education and domestic organization woman, as the Holy Father states, possesses a certain "delicate sensitiveness," "spiritual perspicacity" and finer discernment for everything that pertains to womanly dignity. Man judges more impersonally, he is concerned with things, situations, measures, his ideals and concepts of duty are rather abstract; all of these qualities make for an inevitable harshness, inflexibility and rigidity. Thus we have come to speak of the machinery of government, the wheels of which grind on in some blind and relentless fashion. This machine-like operation of governmental processes would be modified in a wholesome manner by the woman's more liberal and humane view of the exercise of authority. The influence of woman on the rigidity of administrative procedure might be likened to the humanizing effect which Canon Law had on the civil administration of penal justice. Canon Law envisaged not only the crime but also the criminal and possibilities of his redemption and moral reformation. Ecclesiastical rule is personalized. Civil rule is depersonalized. It is here where feminine influence could very beneficially intervene. Of course, there is no question of substitution but of mutual supplementation. That precisely is the idea of the Holy Father, that the particular temperaments and gifts of the sexes complement one another in collaboration for the public welfare. Woman has a keener eye for individual and personal differences, and to this her success in educational work must be attributed. "A woman," says G. K. Chesterton, "does

treat each person as a peculiar person." (What's Wrong with the World.) And similarly Miss Margaret Barnard Pickel writing in the New York Times Magazine: "Women live more personally than men and they pull a personal world close about them." (There's Still a Lot for Women to Learn.) Where tact is required a real woman is at any time superior to man. In her home she rules a riotous, undisciplined and highly diversified mob, not by hard and fast rules but by the sheer power of personality. This remarkable ability should be put to use in a larger social sphere and on a bigger scale. The much vaunted objectivity of man needs supplementation by woman's subjectivity and personalism. Man sees problems, old age pensions, unemployment insurance, family allowances, juvenile delinquency, prison reform; woman sees behind these problems human faces, persons, children, old men, weary women. The different attitude cannot but be with some influence on the solution of the problems involved. According to the Pope there are spheres of action in which the personal approach makes a tremendous difference.

The Papal discourse urging Catholic woman to take an active part in political life can in no sense be called merely opportunistic; it upholds and re-emphasizes the traditional teaching of the Church concerning woman and the family. Participation in public life is not recommended to women as an experiment to discover how it will work and what good it will do, but it is imposed on them as a heavy responsibility for a very definite purpose and in order to preserve immutable values which are seriously endangered. Woman must make her influence felt in the realm of politics to safeguard the dignity and mission of woman and to protect the interests of the home and the family: things which are intimately and inseparably linked together. "Your cause is at stake." Woman's personal world is in jeopardy. The disintegration of society cannot but adversely affect the family. The materialistic conceptions of life have a corrosive effect on all values. The domain of woman is in imminent danger. Dams must be constructed against the devastating floods pouring in from all sides. Warningly Miss Pickel writes: "But if women's personal worlds are to continue, they must attend to the business of the world at large." (loc. cit.) Women, therefore, must go out into the social and political world by a natural and logical extension of their personal interests; in this there is nothing narrow or selfish, for the interests of the home, the family, of woman are the basic interests

of society, of humanity, of civilization, of the world. The home is central, and from this focal point influences radiate in every direction for good or evil, as also, however, all social, economic and political conditions converge on the home to affect it for better or worse. Woman's politics are not politics for politics' sake, nor party politics; they are home politics, that is politics for society's, for civilization's, for humanity's sake.

This leads us back to the central point which the Pope elaborates with great care and which determines the tenor and complexion of his discourse. The dignity of woman lies in this that she has a unique mission assigned to her by the Creator and of tremendous importance for humanity. Says the Holy Father: "Now the sphere of woman, her manner of life, her native bent is motherhood." This sublime mission involves special gifts with which she has been lavishly endowed. It likewise

determines her entire outlook on life, a fact which prompts the Pope to say: "Thus it is that a woman who is a real woman can see all the problems of human life only in the perspective of the family." By her physical motherhood woman belongs more immediately to the family, by her spiritual motherhood she belongs to humanity, or better to the human family. The maternal sentiment fosters, protects and defends life. To disparage and discourage motherhood, to alienate woman from her specific vocation, to impair the maternal sentiment, to weaken woman's innate capacity for unselfish sacrifice is a suicidal policy which will lead our race to destruction. In the home in which life is renewed the maternal sentiment also is ever reborn and renewed. From there it spreads and embraces the world.

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(To be concluded)

WHAT IS SOLIDARISM?

IN his encyclical on Catholic Action to the Italian episcopate of June 11, 1905, Pope Pius X wrote that, in view of the present-day demand for a prompt and safe solution of the social question and in the face of ever more numerous programs offered by the Right and the Left, it is "supremely necessary that Catholic activity should seize the opportune moment," and "advance courageously . . . its own solution." The great and saintly Pope did not hesitate to encourage the faithful to "urge the recognition of it by means of a strong, active, intelligent propaganda, so as to be able to confront directly the propaganda of the enemy."¹

It seems that this urgent appeal is even more timely and more instantly important for our country now than it was forty years ago. Today, after almost a generation since the proclamations of Leo XIII and Pius X regarding the social question, Catholicism still suffers from widespread indolence, and confusion regarding these problems affects its own ranks. There is even talk of an impending "*rapprochement* between Socialism and Catholicism," based on the belief that anti-religious philosophies of socialist leaders need not deter

us, since these philosophies form no integral part of their socialist programs. Or we are told that certain varieties of socialism are philosophically neutral, as it were, making collaboration on the part of Catholics unobjectionable.

However, there is no such thing as an indifferent technique of socialist planning. As Father Heinrich Pesch, S.J., has again and again pointed out, economic systems are based on social philosophies. Individualism and Socialism are primarily philosophies and only secondarily programs of economic organization; the latter flow from the former. One's concept of the nature of man decides one's concept of the nature of society which, in turn, determines one's economic "creed." That is why Pesch investigates first of all the philosophical anthropology and the social philosophy which are at the bottom of each of the various economic systems before he enters into a study of their practical propositions. His own "Solidarism" is a social philosophy intended to serve as the basis of the economic order which he proposed and which he called a "social system of industry."

Father Pesch proceeded from the general observation that fallacious economic systems are, as a rule, based on philosophies exaggerating either

¹ Cf. *The Pope and the People*, London, 1937, p. 194, or *Acta Sancta Sedis*, vol. XXXVII, pp. 741-67.

the role of the individual or the social nature of man. Pesch himself follows the Aristotelean-Thomistic "principle of the proper mean" which is somewhat akin to what in everyday English is called the "happy medium." Yet this golden mean is in no way merely a compromise or a middle-course dictated by worldly prudence. Neither is it a man-made "ideal." It is, rather, a course of action in keeping with the very nature of man and society. Since man is equi-essentially an individual person and a social being, any actual order of society must have due regard for this fact. In other words, it must be bi-lateral—or it will fail. This "must," obviously, has not been appended to, but rather deduced from reality or, more correctly, from being, viz., the being of man and society.

All created being is in a state of becoming, viz., of becoming more perfect (or more imperfect). All finite things in existence, tend by nature to realize their essential perfection or idea, i. e., they "desire" to achieve their immanent end. We can, therefore, say that the essence of a thing is the norm and purpose of its becoming. Fullness of being is the good which existing things are naturally striving for. Since the good is the complete being that a thing ought to be, philosophy states that being and good or being and oughtness are really the same. In other words, the norm is not something arbitrary, but prescribed as it were, by the end.

The end of society in general and of the State in particular is the common good. Solidarity, Pesch shows, is *the* means by which society achieves this end: Only a *consolidation* of interests and responsibilities can produce the social conditions which will enable citizens to be individual architects of their own destiny. Pesch stresses the point that such solidarity is not a principle designed by man, but society's very own principle of life which can be studied in man's appetites and faculties. From them we can learn what is the constant mode of being of society and what *ought* to be done to conform to the essence of society. Individualism, in subscribing to the idea of unrestrained liberty and self-interest, and collectivism in insisting on more or less complete equality or on the absorption by society of the individual, do not merely contradict traditions, tenets, beliefs, or standards, they do violence to nature, i. e., the nature of society.

Metaphysically speaking, both the "atomized" society of individualism, and the "homogenized" society of collectivism, lack being, i. e., insofar as

these schemes thwart the laws of nature, "society" exists in name only. He who regards individuals as virtually self-sufficient and independent entities that are only contingently related, reduces society to atoms, dissolving and thereby destroying it. This, however, is exactly what individualism and liberalism do when they insist that man is absolutely autonomous and society but a network of contractual relationships or an unintegrated plurality of isolated individuals. Similarly, if society is hypostatized, i. e., if it is regarded as a separate and distinct supposite which absorbs its members to the degree that they lose their identity, it eliminates the very agents which sustain society, or rather it suppresses their rational activity and free will without which there can be no true and good society. Collectivism and totalitarianism do just that when they try to form a society characterized by uniformity of composition and absence of differentiation, or a state whose citizens are deprived of initiative and of every opportunity to exercise self-reliance and self-determination. Any true concept of society, that is, one that corresponds fully to reality, is as opposed to rendering the individual a mere means of society as it is to rendering society a mere means of the individual.

Solidarism is simply the social system which endeavors to "observe" the natural law, i. e., both to ascertain by observation and to comply with the inner laws of society. Hence, Pesch's system recognizes the relationship of solidarity of every society or group with its members and of the members with their respective association, as the dominating principle of social life. That relationship of solidarity is characterized by the peculiar dual direction of the conjunctive relation, i. e., by the mutuality of the social nexus.²⁾ Individuals depend upon society as smaller societies depend on larger ones. Society, on the other hand, depends upon individuals just as larger societies stand in need of smaller ones. Since individuals require the assistance of society, and because lower societies cannot do without the help of higher ones, there is a hierarchy of ends, according to which the particular good is subordinated to the larger common good.

This, by the way, is the real basis for the solidarist "principle of subsidiarity," according to which the more comprehensive societies should do only what the lesser ones are either unable or un-

²⁾ Cf. G. Gundlach, S.J., "Solidarism," *Staatslexikon der Görres-Gesellschaft*, vol. IV, Herder & Co., Freiburg i. B., 1931, column 1613.

willing to do. If a particular function is an original and natural one for the subordinated group or society, the assistance must include aid for the rehabilitation of the lower one.

Now a society could never act, if its members were not jointly interested in and responsible for their common good. Hence, without solidarity, society is paralyzed, rendered inactive, if not destroyed. The striving of the members of a group for its common good will be effective only, if the members are considered liable for their contribution to the whole. All members of society: individuals, associations, and representatives of public authority, are obliged in equity to participate in the production of prosperity for the community as a whole and *for each and all* of its parts.³⁾

In this connection, Father Pesch speaks of "social justice." This relatively new doctrine as set forth by the solidarists (H. Pesch, Gustav Gundlach, S.J., O. v. Nell-Breuning, S.J., J. Messner, etc.) states that aside from legal and distributive justice, "which refer respectively to what is due from us to the State and from the State to us" (D. Attwater), there is a special kind of justice which gives all members of society, individual and collective, a direct claim to a share in the social weal of all and each and, in turn, obliges them all to contribute directly to the social weal of all and each. In other words, this commonweal justice, as others have called it, "seeks not only the good of the whole community as a unified entity, but the good of all its constituent groups" as such, i. e., as members.⁴⁾

Here is an example: Normally, unions and employers' associations (as associations) owe each other nothing under the terms of commutative justice. However, as quasi-functional groups and members of the social whole they owe each other, directly, a share in the common good in proportion to their respective contribution to *national* prosperity. Actually, groups such as farmers' associations or co-operatives, as a rule, try to assure the public that their claims against other groups are made not so much in their own interest as in the interest of the community at large. Regardless as to whether such reasoning is *bona fide* or not, there is little doubt that the members are directly responsible one to the other for their con-

tribution to the common good, and not only to and by way of public authorities. Each can "by right" expect the other to regard and treat him as a member of the whole, e. i., as a contributor to and sharer in the common good rather than merely as a private, isolated individual.

This example probably illustrates best what Pesch means, when he considers the principle of solidarity primarily a legal principle or a maxim of social justice. He regards society as a moral organism whose vital principle is mutual responsibility. The very term which he chooses for his social philosophy, "solidarism," is derived from the Latin *solidum*, meaning whole, complete, entire, a solid substance. In Roman law, "solidarity" referred to the relation of debtors who are bound individually as well as collectively for the entire debt (*solidum*, joint liability); and the term is also applied to the community of interest among creditors.⁵⁾ The expression *in solidum obligare*, to be obliged jointly and severally, corresponds to the old adage: *All for each and each for all* which, of course, is not an exclusively juridical principle. The principle of solidarity is also a community-forming (integrating) principle which will effect the corporate unification of the various branches of the national economy, and further a charitable principle, promoting genuine and practical brotherhood among men.

Pesch stresses the point that if justice is not supplemented by charity, there can be no true solidarity. He shows that both individualism and socialism are governed by a rigid, misunderstood legal principle: on the one hand by the idea that the individual is entitled to unlimited freedom, on the other by the notion of complete equality for all men. What, in principle, is right, viz., the rational autonomy of the human person and the equality of all men before God, has been perverted by extremists: *summum jus, summa injuria*.

Man is indeed, as Pesch emphasizes repeatedly, "lord of the world." However, man's rule is not exercised without effort; it is based on work. Work is the means by which man makes the infra-human creation subservient to his ends. Man's work, in turn, is essentially of a social nature, calling for division of functions and co-operation. That is why Pesch speaks of man as man "in the

³⁾ Cf. Msgr. John A. Ryan, *Social Justice and the State, Report of the American Catholic Sociological Society*, Loyola University, Chicago, Ill., 1939, p. 65.

⁴⁾ Cf. *ibid.*; also Joh. Messner, "Soziale Gerechtigkeit," *Staatslexikon*, loc. cit., col. 1667. The idea of a direct claim of one member of the community against another member for a share in the common good is not without danger; it requires a very careful explanation.

⁵⁾ According to Funk and Wagnalls, *The New Standard Dictionary*, New York, 1942, p. 2316, "solidary" pertains to the joint obligation on the part of several debtors any one of whom is liable for the whole debt, and is also designating the joint right of several creditors any one of whom may collect the entire debt giving acquittance for the others.

midst of society." Thus in the exposition of his concept of solidarism he repeats frequently the thesis that "man is lord of the world and, it is true, man working in the midst of society."

As this dominion is common to *all* men regardless of race, nationality, social position, etc., so also is solidarity primarily a characteristically *human* fact. Every human being, Pesch points out, shares in it, since every one belongs to the human species and, what is more, is a member of the great family of God. Man is by nature a social being. However, not only the individual is capable and in need of complementation but also races and nations.

Of course, there can be no general human solidarity if solidarity is lacking in the family, the germ cell of society. Any social reform which neglects the reconstruction of the domestic community is doomed to failure.

The recent war, in spite of all its terror, has again demonstrated that most people are fully aware of the solidarity of all citizens and of the fact that the members of one nation belong together for "better or for worse." The State can-

not accomplish its purpose without its citizens living and working together in the spirit of fellowship. Political unity is *the* necessary prerequisite of the unity of the national community.

Father Pesch emphasizes the solidarity of those equal in social rank and of the vocational associates and trades. As a social organism, civil society needs articulation, a functional structure. There is no objection to occupational and industrial groups protecting their legitimate common interests if only they realize that over and above this they are organs of society and servants of the common good. Yet it is exactly because there is no hope that they may ever operate and co-operate as functional groups that its members must first of all establish solidarity among themselves through adjustment from within of diverging interests, mutual understanding between labor and management, etc.

This, however, leads us directly to the question of the application of solidarism to economic life, to be discussed in a following article.

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PROFIT SHARING FOR FARM WORKERS

AN experiment which is undoubtedly one of great economic and social interest," conducted at Boreham in Essex—it owes its origin to the initiative of Mr. Henry Ford—has aroused the attention of the *Statist*, one of Great Britain's leading financial reviews. Although the article devoted to the subject wishes to avoid "sweeping conclusions," there is no hesitancy on the part of its author to state: "The incentive provided in the Fordson Agricultural Experiment leaves socialized industrial undertakings or even Russia's collective farmers completely in the shade."

It is particularly the freedom of action permitted the actual farmer or worker on the land of this farming estate appeals to the London weekly. They determine, it appears, rotation of crops, maintenance of fertility, and what else belongs to utilization of the land. But they must submit to the centralization of buying and selling, which is in the hands of experts, in fact, the owner's agents. The tillers of the soil, in other words, devote themselves to the task of growing and harvesting of products and leave the commercial end of farming to management.

If we may believe Lord Perry, on whose book "Ten Years of Romance: An Agricultural Experiment," the author of the *Statist's* article drew for his information, the plan has produced favorable results. But it hardly agrees with our ideal of rural life. The core of the enterprise consists of five thousand acres; the decentralization being evident "in the division of the area into farms of three hundred to five hundred acres, each of which employs laborers who live on the spot and work together as a team under a working foreman." The average number of permanent employees has been two hundred, all of whom have received an annual sum in addition to their weekly drawings (which, it is said, have always been greater than statutory wages), equivalent to 45.6 percent. What we have here is then, as a particular feature of the Fordson enterprise, a profit sharing arrangement. But it is by no means an innovation.

Profit-sharing was observed on the estate of the well-known German economist, J. H. von Thünen, in Mecklenburg, as long ago as 1847. We do not know how long the plan survived, but it was still being carried on under Thünen's grand-

son in the eighties of the last century. Nor was it the only attempt to sustain profit-sharing on an agricultural estate. Several other German land owners, and one Danish nobleman, also made use of this means.¹⁾ The individual share in profits was not, however, paid in cash but credited to a savings account, while the worker could draw the interest. Similarly, there is attached to the profit-sharing arrangement on the Fordson farming estate in England, and forming an essential part of the scheme, a combination of (a) voluntary savings, and (b) of compulsory savings. Total savings of 181 workers for the ten year period have reached about two hundred and fifty thousand dollars, the pound sterling computed at its present value in dollars. Whether the originators of this particular phase of the Fordson experiment were acquainted with the German prototype of agricultural profit-sharing, does not appear from the article.

"Here is attraction for labor to stay on the land," the *Statist* exclaims; "almost incredible attraction and a sure (!) correction, if the experiment were capable of general application, to the steady draft of labor to the towns, as well as a potentially first-rate contribution to the solution of Britain's future food production problem."²⁾

The attraction offered is by no means sufficient to induce men to spend their life on the land with no hope of becoming land owners. There is, moreover, this further consideration: When the whole social body is ill and rulers and people begin to seek salvation in State Socialism, remedies that affect symptoms only, but do not touch the malady itself, exert little influence on existing conditions. Nothing less than "a reformation of institutions and morals" will do when things have reached this stage of development.

F. P. KENKEL

Warder's Review

Democracy and War

COMMUNISM, which now claims Democracy for its own, has long insisted it would bring peace to the world. War was, so to say, a capitalistic adventure, inevitable in a civilization based on private property. And there is, in fact, a good deal of evidence available that the class which dominated society and the State for one hundred and fifty years frequently engaged in wars to promote financial and economic interests. But should one attribute to Democracy sins inherent in a system which was a conglomeration of philosophical errors, and partly untried political and economic doctrines, cut to fit the desires and the needs of a particular class? Liberalism in all of its various aspects had little to do with true Democracy, although it did foster some principles and institutions favorable to its development.

An article by Hoffman Nickerson on "Democracy and Mass Massacre," published in the *American Mercury* a number of years ago, demonstrates to its author's satisfaction that "after their American adolescence, the Democratic movement and the mass massacres of Democratic war ap-

peared full grown in the French Revolution," and have, in fact, continued with unabated fury ever since. "One remembers," he says, "with melancholy amusement (!) the lyrical enthusiasm of certain nineteenth century poets, for instance, Walt Whitman:

"Utter the word democratic, utter the word
en masse."

Mr. Nickerson's arguments, however provoking they may appear, should not be dismissed with a few denunciatory or casual remarks. While he errs by attributing to Democracy sins that may be explained by reasons other than those mentioned by him, the influence of mass opinion on those in power, as a cause of war, should not be underestimated. In proof of his contention, Mr. Nickerson quotes, for instance, from Frank H. Simond's book, "Can Europe Keep the Peace?", the following statement worth pondering: "Democracy exasperates conflicting nationalisms instead of reconciling them." Finally, the author of "Democracy and Mass Massacre" voices his suspicion that "the worst bunch of kings known to history, given the Europe of 1919, would long ago have mustered enough intelligence and good will to make something of it."¹⁾ But this is rather the

¹⁾ Quoted from Böhmert, *Gewinnbeteiligung*, Lpzg., 1878, by Taylor, *Profit-Sharing*, Manchester, about 1885.

²⁾ Loc. cit., Sept. 29, 1945, p. 834.

¹⁾ The *American Mercury*, April 1932, pp. 391-392.

opinion of a publicist than that of a historian. Its author neglects to take into consideration all of the factors responsible for the conditions which complicated European affairs after the Armistice of November, 1919. On the other hand, one cannot positively dismiss the thought that the statesmen who met at Versailles failed to measure up even to the poor standard of diplomats who had met in Vienna a hundred years earlier.

With the notorious failure of our present masters and pastors in mind, there arises the question whether Major-General J. F. C. Fuller, author of "The Dragon's Teeth," published in 1932, may not be right, after all. While discussing disarmament, this British soldier says some very harsh, though perfectly justifiable things about the conduct of European affairs after 1919. Of particular interest at the present time is the declaration that "Democracies should not indulge in wars, as they are totally incapable of terminating them honorably."²) What we witnessed in 1919, and what we are again experiencing at the present, would seem to support General Fuller's view. Were we to call attention to Lincoln's intentions regarding the South and to Appomatox, we might be reminded of the Carthaginian peace reconstruction imposed upon an humbled and entirely impoverished people. Did Democracy prove itself wise, when it inserted in the fourteenth Amendment to the Constitution this provision: "Neither the United States nor any State shall assume or pay . . . any claim for the emancipation of any slave?" Hardly.

The South has remained economically weak and poor, while, according to Prof. Craven, industrial capitalism, "with the banners of righteousness, patriotism and progress over its head and with all critics hushed in disgrace and defeat, went to its fullness and perhaps ruin."³)

It appears, we are once more engaged in a scheme of reconstruction, with Morgenthau and his like playing the role of Thaddeus Stevens and other fire brands of his day.

A Prediction

MUCH of what has happened in Europe in the course of the last thirty years, particularly the success attained at the polls by the British Labor Party, may be explained by the following statements from Professor Ruhland's addenda to the third volume of his work on Political Economy, published in 1908. The unnumbered pages from which we quote, are devoted largely to a discussion of certain banking practices, the abuse of credit and their influence on business. His closing remarks follow:

"It is one of the worst features of our business life that competition is constantly being curtailed and systematically eliminated. As a result, the individual enterpriser is disappearing more and more and being submerged in the mass of employees of big companies and corporations. Therefore, the space which separates the educated middle class from Social Democracy is being filled rapidly. This development is greatly promoted when competition is destroyed also in the field of banking, and trustification and cartelization directs everything. Every further step along this road moves banking more decidedly into the sphere of interests *where the ballot reigns*."¹)

Ruhland, whose valuable work did not become known outside of a small circle of like-minded men in Germany, who recognized the importance of his system, died on January 4, 1914. Twenty years later, Professor Joseph Beck, of the Catholic University of Freiburg in Switzerland, said of him: "Ruhland's name was a program, a battle cry. It may be said of this man, what the angel in the desert said to Agar, sitting by a fountain of water in the wilderness, regarding her son Ismael: 'His hand will be against all men, and all men's hands against him' (Gen. 16, 12)." Ruhland's hand was raised, before all, as Professor Beck emphasizes, "against the fashionable theories of the arm-chair socialists,"²) whose influence was long all-powerful. Not once have we found Ruhland's works mentioned in any book or article on economics or agrarian policies printed in the English language.

Commenting on President Truman's Navy Day address, the *New Statesman*, of London, declares: "After the destruction of all the aggressive Powers which broke the world's peace, it is odd that the ends of 'righteousness and justice' should still demand a trained man-power, a far-flung array of bases and an arsenal of weapons incomparably greater than Americans required in the era when Fascism flourished, with no world authority to overawe it."

²) Quoted in *Saturday Review*, London, April 2, 1932, p. 352.

³) The Repressible Conflict. Louisiana State University Press, 1939, p. 97.

¹) System d. Polit. Oekonomie. Vol. 3. Berlin, 1908.

²) Gustav Ruhland, etc. Beitrag zur Frage der Berufsorganisation. Freiburg, n. y. (1934), p. 1.

Undigested Intellectual Food

NOT only machines, so indispensable to modern man, have become more complicated in the course of time. Life in general, political affairs, international relations—none of these are as simple as they were a hundred years ago. Erich Koch-Weser, at one time minister of the Weimar Republic and chairman of the German Democratic Party, who died an exile in Brazil, has stated the case well in his book "Hitler and Beyond—A German Testament." What he says points, as Joseph Bornstein declares in a review, to considerations of the following nature:

"A hundred years ago, simple people, peasants, and craftsmen, formed their (?) conception of the world, even though it was a narrow one.... Formerly the people knew a great deal or everything about a few things; today they know a little or nothing about all things.... Everyone, indeed, still thinks that he has an opinion of his own, but it is an opinion derived from reading, from hearing others speak, *from having it drilled into him.*"

Never before in all history has man been so

un-free as he is since 'public opinion' has become to so large a degree the product of influences controlled by individuals and groups, whose plan of action is intended to promote their interests. They have learned, moreover, in the course of more than a century how to make this synthetic public opinion appear to be the expression of what Rousseau called the *volonté general*.

According to liberal doctrine it is *lesse majeste* of the worst kind to contradict this will of the majority, however artificial it may be. Such is the political superstition of modern times. Public opinion is a prick against which to kick is not merely considered foolish—it is bad for the individual's business and position in society—but an intolerable challenge to the autocratic rule of the mass mind. Digestion of any ideas that may be acquired is not facilitated by the influences the various drill-masters exert. "The mind may become a mere sack to hold other people's ideas." To make matters worse, they remain a heterogeneous, an incongruous mass. This does not, certainly, promise well for the future of democracy.

Contemporary Opinion

THERE may be little hope remaining for establishing a Christian social order, but it is surprising that there should be such apathy on the part of Christians and that they should be ready to leave the positive side of peace-making to the secular powers bent on paganizing Europe. If Christians could unite on the fundamental questions of the moment some good things might yet be rescued from the debris of our civilization. Now is the time for fervent and practical Christian co-operation. If the crisis is left in the hands of the politicians alone, the Christians will have led the Church one stage nearer to the catacombs.

Blackfriars
Oxford

Hearings before the House Committee on Military Affairs are entering into the fourth calendar week. The time and attention of the Committee up to this point have been given chiefly to those favoring compulsory military training as a permanent peacetime policy of the United States.

It is highly significant that during this entire period there has not appeared before this Committee a single authorized representative of any

national organization in the field of agriculture, in the field of religion, in the field of labor, or in the field of education asking the adoption of such a policy.

On the contrary, every official spokesman of established national organizations representing the millions of people in these great fields appearing before this Committee has opposed the immediate enactment of the program.

These facts are of the greatest importance because there have been references made to polls or other opinions intended to indicate that the American people overwhelmingly favor the policy of conscript training. If there were a real and genuine desire for this legislation on the part of the people, you may be absolutely sure that their great organizations would not be so overwhelmingly against it.¹⁾

DR. RALPH McDONALD, Executive Secretary
Department of Higher Education, The
National Education Association of
the United States.

¹⁾ From a statement presented by Dr. McDonald to the Committee referred to.

"Do not judge others," our Lord warns men in His sermon on the Mount, "or you yourselves will be judged. As you have judged, so you will be judged by the same rule; award shall be made you as you have made award in the same measure."

Nations would do well to remember this. If they did, they would compel their statesmen not to act the role of spiritual overlords as though they had reached the peak of righteousness, all the while that from this peak they look down on the low black depths of iniquity into which they have thrust their enemies. Hypocrites are not good peace-makers . . .

The sad fact is, the statesmen of the western democracies are really cowards. Not once in any of their public utterances, or in their agreements bearing on peace, have they used the sacred word of love or charity. It would seem that they are ashamed to speak and act like Christians. MacArthur made a close approach to conducting himself as a Christian gentleman when, on the day of the Japanese surrender, he pleaded for justice and tolerance.

MOST REV. ALOISIUS J. MUENCH

Catholic Action News

What now faces us all is an armed peace, more perilous and ruinous than any similar phase in history. America sets the pace; must we, burdened by our debts, as the Russians are by their losses, limp after her to maintain our older arms at the former level, while we struggle to overtake her in the manufacture of the new weapon? In this atmosphere of competition and fear, such promise as there may be in the United Nations Organization will be wrecked by the dualism that infects the minds of its founders. They have no single purpose: they are trying to combine competitive power-politics with a half-hearted aspiration for co-operation. It may be a wise move that Mr. Attlee should go to Washington for personal consultations, but it would be a disaster if the Labor Government were to be involved as an acquiescent partner in the program of national rearmament which Mr. Truman has outlined.

New Statesman and Nation

London

Fragments

FEAR more subtle powers, runs a statement in *Blackfriars*, are now ranged against the Christian way of life than while Hitler lived and fought.

To any worshiper of the idols of the day the following statement by Portugal's Salazar will sound strange: "Public opinion? No! Rather public conscience. It is, of course, quite a different thing, but I pay more heed to it, and rightly so."

This thought is from D. Elton Trueblood's book on "The Predicament of Modern Man": "The importance of contemporary moralism arises from the fact that 'we are trying to maintain a political valuation of man' which had room in a religious understanding of him, when that religious understanding has been forgotten."

The delegates representing the American nation at the United Nations' Educational Conference in London, while opposing any profession of belief in God, claimed that the United States is a Christian nation. This statement recalled to the mind of a Canadian journalist a judgment in the House of Lords given in 1917 which said: "The phrase, 'Christianity is part of the law of England,' is not law, it is rhetoric." The U. S. delegate was uttering rhetoric and not law.

If the abolition of public execution of criminals be progress, Michael Kent remarks, that deplorable practice has been replaced by public execution of the innocent. The bombing plane does not choose its victims according to age, sex, occupation, or past misdeeds; all stand an equal chance of being killed by this machine which, *per se*, was to have brought mutual understanding and accord among nations.

From the *Christelijke Werkgever*, of Brussels, organ of the Federation of Catholic Employers of Belgium: "People quite generally believe that it is possible for them to make the world better, but they do not believe that they can make themselves better."

To pray and to work is, Matthias Laros says, intrinsically one, and both must permeate the other and lead to a complete unity of humanity and Christianity.

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Newman's Warning Words

IT is only slowly the laity is realizing the meaning of secularism and the threat it constitutes to supernatural religion, the natural law, Christian morals, the Church and all institutions founded on the basic truths she is commissioned to teach and uphold. The danger is not a new one; it has developed in the course of centuries, beginning with the first attacks on the papacy in the fifteenth and sixteenth centuries, and continued by more subtle means in the eighteenth century. Secularism, today full blown, has gained ground throughout the past one hundred and fifty years, and the end is not yet.

Cardinal Newman was, of course, well aware of the meaning and implications of this phenomenon. How important it appeared to him is proven by the fact that the address, delivered by him in Rome after receipt of the brief announcing his elevation to the College of Cardinals in the spring of 1879, dwelt on this very subject.

This important address, printed in Ward's *Life of Cardinal Newman* (vol. II) and recently reproduced in "A Newman Treasury," edited by Mr. Charles Frederick Harrold, Professor of English in the Michigan State Normal College, was drawn on by Frater Ambrose Szymaszek, of the Sacred Heart Monastery, Hales Corner, Wisconsin, with the following result:

"Cardinal Newman had traveled hurriedly to Rome for the day when the Cardinal's hat would be bestowed on him. At length the great day came, but Newman was confined to his room. The weather, so Ward writes, was inclement; he had a cold, and wished to avoid all danger of illness. Cardinal Howard had placed his residence, the Palazzo della Pigna, at Newman's disposal, for him to receive the official notification—the *biglietto*—the letter telling him of his elevation to the Cardinalate. The room was thronged with notables, high ecclesiastics and distinguished laymen. At midday the messenger arrived with the letter. Newman broke the seal and handed it to Dr. Clifford, the Bishop of Clifton, who read it aloud to the assembled company. The messenger then announced that the Pope would receive the new Cardinal at ten o'clock the following morning in order to confer upon him the red biretta. Thereupon Newman rose to deliver his reply."

It was a telling address, although many have almost forgotten it. He said: "For thirty, forty, fifty years I have resisted to the best of my powers the spirit of Liberalism in religion. Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as true. It teaches that all are to be tolerated, for all are matters of opinion." Newman then lamented the loss of Christian principles in society. Speaking in the light of his days he continued sarcastically: "Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his sources of income or his management of his family. Religion is in no sense the bond of society." Continuing in a more serious vein, Newman said: "Hitherto the civil power has been Christian. Even in countries separated from the Church as in my own, the 'dictum' was in force, when I was young, that 'Christianity was the law of the land.' But now, everywhere Christianity, that goodly framework of society which is the creation of Christianity, is throwing off Christianity."

Yet if you separate Christian morals from society what is to take the place of virtue? Cardinal Newman saw the point, and exposed the non-religious substitutes: "Instead of the Church's authority and teaching, they would substitute first of all a universal and thoroughly secular education, calculated to bring home to every individual that to be orderly, industrious, and sober is his personal interest. Then, for great working principles to take the place of religion for the use of the masses thus carefully educated secularism provides—the broad fundamental ethical truths, of justice, benevolence, veracity, and the like; proved experience; and those natural laws which exist and act spontaneously in society, and in social matters, whether physical or psychological; for instance, in government, trade, finance sanitary experiments and the intercourse of nations. As to religion, it is a private luxury, which a man may have if he will; but which of course he must pay for, and

which he must not obtrude upon others, or indulge in to their annoyance."

Yet Newman cautioned: "It must be kept in mind, however, that there is much in the Liberalistic theory which is good and true; for example, not to say more, the precepts of justice, truthfulness, sobriety, self-command, benevolence, which, as I have already noted are among its avowed principles, and the natural laws of society. It is not till we find that this array of principles is intended to supersede, to block out, religion, that we pronounce it to be evil. There never was a device of the Enemy so cleverly framed and with such promise of success. And already it has answers to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men, elderly men of approved antecedents, young men with a career before them."

"Today, in our country also," so Frater Ambrose continues, "there is much of the spirit Newman

spoke of. Religion is considered a Sunday affair, if it is considered at all. The supernatural has been very neatly separated from political and social life and the business world. Benevolence has become philanthropy; charity, social service; the truth, something nice if it benefits one, but evil if it's not good business. Thus we have what is called the great divorce: the divorce of the supernatural from practical affairs. Cardinal Newman took the fact of secularism's growth seriously and he fought it. In that he has set us an example, for we too should be impatient with any civilization which excludes the principles of God from its active life. The secularist philosophy is an exiling of God and His Son and the teachings of His Son from our universe. Secularism cuts the thread that binds man to God and sets man adrift, alone, and without divine assistance. Secularism is with us today and we are grateful to Cardinal Newman for having warned us of its evils."

Fundamental

Devoted to True Liberty

ABUSE of liberty, both in theory and practice, should not blind us to its true significance as a means to fortify and sustain human dignity, the true happiness of men, and the security and peace of civil society. While the forces of totalitarianism have been destroyed in two countries, the thing itself continues to exist. Communism disregards the ethical and spiritual foundations on which our cultural heritage, the benefits of which we still enjoy, rests. There is no room for true liberty in a system intended to promote the dictatorship of the proletariat.

The decision to devote last year's *Semaine Sociale* of Canada, conducted at Montreal early in the fall, to a discussion of liberty, was, therefore, most timely. This circumstance, and the further fact that it was the twenty-fifth Congress of this kind, accounts for the autographed letter the Holy Father addressed to Rev. Archambault, S. J., the guiding spirit of these Canadian Social Weeks. The important pronouncement declares, in part:

"You have wisely chosen as the subject of your jubilee meeting a just and sound conception of Liberty, a topic of prime importance, because on its comprehension depends the health of the social body, the realization of the common good, and, at the same time, the welfare and true happiness of individuals. You have with good reason drawn

your inspiration from the celebrated Encyclical *Libertas*. Its teachings are more timely today than ever, after a war that has caused universal destruction and while the world is intent on reconstituting itself on a greatly extended democratic basis, with Liberty serving as the key to this edifice.

"It is, therefore, necessary that this Liberty should be well understood. The Social Week of Montreal will devote itself sufficiently to this subject and throw light on the true nature of and the very reason for Liberty. Such action is rational; it is not excited by mere fancy or anybody's capricious notions. Liberty is anchored in the eternal law, *qui servire regnare est*, and as far removed from liberalism and license as it is from totalitarianism and absolutism, all of which harm and oppress the human person. Liberty must, after all, be the measure of things, in accordance with which all of life must, as the apostle teaches, be made to conform to Christ and God."

So far-reaching was the program, prepared with great care, that it appears almost impossible to do more than mention the subjects and the names of the speakers. On three days there was a lecture provided for each morning, and two for the afternoon sessions, while the evenings were devoted to a more formal conference. The first of these lectures was delivered by Father Gerard Chaput, a Sulpician, who discussed the "Nature

of Liberty and its Value to Man," while Mr. Leo Pelland, of Laval University, spoke on "Modern Liberties," meaning liberty of conscience, of religion, of speech, and of education. On the same day, Fr. La Chance, O.P., of the University of Montreal, expounded the Catholic doctrine regarding "Liberty and the State." The conference that night was addressed by Mr. Pierre Richour, of St. Stanislaus College, Montreal; his subject was the interrelation of liberty and peace.

By what means liberty should be cultivated in the home and in the school was discussed on the second day by Fr. Alcantara Dion, O.F.M., a distinguished pedagogue and director of the review *Enseignement secondaire*. The speaker stressed the need of developing in children and young people, in all men in fact, the sense of personal responsibility, of subordination to established order, etc.

A subject of particular interest at the present time had been assigned to Father Cousineau, S.J., chaplain, Central Council of Catholic Trade Unions of Canada. He spoke on Economic Liberty. It is worthy of note that toward the close of his discussion the speaker stressed the principle that all economic activity should be carried on for the sake of man; that gain should not be the chief consideration of either production or commerce. He likewise urged inauguration of vocational, corporative organizations, self governing to an extent, which would preclude continued interference on the part of the State in the affairs of these bodies. An equally important subject was treated by Prof. André Montepetit who spoke on the "Freedom of Association." "The law and the liberty of association are the workers' only means of self defense." But Mr. Montepetit did also underscore that liberty is not, in this case, as in all others, unlimited. He too, in closing, declared himself in favor of corporative organizations.

Outstanding among the subjects discussed on the second and third day of the *Semaine Sociale* was an address by Mr. Maximillian Caron, Vice-Dean of the Faculty of Law, University of Montreal. He spoke on a subject of particular significance: "Federal Centralization and the Liberty of the Provinces." This is indeed "a burning question" also in our country. Of an astonishing nature was the conference delivered by Cannon Lionel Groulx, Professor of History of Canada in the University of Montreal: "Free Canada." "Among the three Americas," the speaker said, "Canada is the only country still asking herself whether she

is free. The Statute of Westminster, in fact, only conceded us rights that we had already acquired, for instance the right to national autonomy. If the independence of Canada has not been realized to a greater degree, is it the fault of texts or of men? If Canada is independent why so much servitude in Canada?" To this question Cannon Groulx supplied the following answer:

"The obstacle is the very structure of the Commonwealth, that alliance of a lion and of cubs; the equality of the Statute is theoretic and could not exist in reality, because the Dominions and England are not equal in international status, in interests, in prestige." It appeared to the speaker there is only one way out of the difficulty: "Absolute independence." But the Cannon also pointed out that there were many obstacles in the way of this program, the most serious ones being found in Canada itself, "in the strong imperialistic sentiments, which have developed in the course of the past fifty years."

The speaker was complimented by Mr. Andre Laurendeau, a young provincial leader of the *Bloc Populaire* and staunch promoter of the policy of Canada for Canadians. He said no one was better qualified than Cannon Groulx to discourse on Free Canada.

An outstanding event was the dinner at which His Eminence, Cardinal Villeneuve spoke on "Corporatism and Social Liberty." On the same occasion Fr. Archambault was awarded the honorary degree of Doctor of Social Sciences by the Rector of the University of Montreal. Having extended his congratulations to the recipient of the honor, Cardinal Villeneuve declared the new Doctor was "a walking University of social science." It is noteworthy that the Cardinal emphasized corporatism should derive from private initiative. With other words, it must not be superimposed by the State. His Eminence also expressed the opinion that occupational corporations could forestall Communism in Canada and protect Democracy against many evils, whether they threaten from individuals, the money power, political and economic dictatorship, or even revolutionary Fascism.

"Europe is done for!" we heard a native of Switzerland, recently returned to our country, say. Others have declared, the old continent could not recuperate from the effects of the terrible war it had to endure within less than a hundred years, or more. To a great extent the future of Christian civilization and culture depends on the peo-

ples of the Americas. With such thoughts in mind, one is cheered by an event such as the twenty-fifth *Semaine Sociale*. Catholics are encouraged by their Church to engage in Catholic action; but action presupposes knowledge. To ac-

quire knowledge and to translate it into action, this is what is required of us at the present time. If we fail to defend and protect personal and civil liberty, what else but some kind of dictatorship can we expect from the future?

Critical Situation

What Price Farming?

IN the Middle West pioneer settlers frequently experienced conditions akin to the economic state of things known as *Naturalwirtschaft*. An educated German, who came to Missouri in the thirties of the last century, had for an acquaintance a settler of American stock who, in the early days, was able to hold on to seven or eight Spanish dollars, because his land and barter sufficed to sustain him and his family. He had settled on the land and developed a homestead with only a small outlay of money. At a later date, no more than a few hundred dollars were needed to begin life on the land.

Thirty years ago, we told the late Father Devos who devoted himself so unselfishly to the development of the Catholic Colonization Society, no one should think of beginning to farm unless he had at least five thousand dollars in hand. Today this sum hardly suffices to make a good beginning on what has been called a family size farm. This opinion is evidently held also by a Priest in Indiana who wrote us as follows:

"There is one problem that is not sufficiently touched on, I believe, in the discussion of the rural question: That the farmers need, besides an all around education, the capital necessary to make a proper start. It is frequently emphasized we should have more small family farms; now the war has forced on us large farms, because the outlay for machines is so considerable and necessary, and these small farmers cannot afford. *We can't do anything by hand and what cannot be done by machine, cannot be done at all* (italics are the writer's). Small farmers lack the capital necessary to pay for all this equipment, and to borrow means to invite disaster should a crop failure occur in the beginning. Then too the high wages paid young men and young girls in cities are an incentive not to stay on the farm. What to do about it, that is the question."

As we pointed out on a recent occasion, many a farmer may, unless a way out of the present situation is found, be forced by the demands of mechanization to abandon the land or live in pov-

erty. Such a development would simply repeat the experience of slavery days in our country, when capitalists, able to invest heavily in those human implements of labor, called slaves, made impossible the existence of a class of yeomen in the South. Machines and slaves are equivalents. The Louisiana sugar planter, who had twenty-five or thirty thousand dollars invested in slaves, may yet have a successor whose investments in farm machinery may equal or even exceed that of the planter in Negroes. His factory buildings will be far more costly than were farm buildings and slave quarters on a plantation.

Shortly after receipt of the letter we have quoted from, we received from another priest in the same State a page from a paper published in "Middletown." One entire column of the issue was devoted to advertisements of "farm for sale," more than fifty of which were priced. The prices ranged from about \$5000 to \$25,000 for 260 acres, located near Star City. For 45 acres \$4,000 were asked, and 40 acres even \$5,300. These are by no means exceptionally high prices; 50 acres in Noble County were valued at \$10,000; a price of \$12,000 had been set on 90 acres of land in Clinton Township. And thus down the line there wasn't a single farm offered a "poor man" could think of buying. Here, for instance, are five farms in Harrison Township offered for sale. Two of 30 acres and two of 80 acres each; the former are priced at \$7000 and \$10,000; the larger ones at \$12,000 and \$14,000. No less than \$20,600 was the price asked for the fifth, consisting of no more than 103 acres!

There is, of course, cheaper land to be had. Condition and quality of soil, proximity to and nature of available markets, buildings, equipment, live stock determine the price of a farm. But generally a farm, which grants the promise of sustaining a family in frugal comfort, will demand a price. There are those who speak of "subsistence farming" as if it were something desirable. It offers almost less than a bare living and no security for the family. Many of our native un-

skilled workers and casuals originated on sub-standard farms.

Whether we may call what the world is experiencing at the present time a crisis or a revolution is immaterial,—as far as the problem under discussion is concerned. This, however, is certain:

The Alternative

Co-operation or State Socialism

A LONG the shores of the Maritime Provinces of Canada, fishermen have in the course of recent years succeeded in establishing co-operatives which engage in fishing and canning. They realized their labor was not sufficiently rewarded, because the retail price of fish and lobster was not reflected in their wages.

Early in the fall of the past season twenty fishermen on Prince Edward Island met and decided to organize what is now known as Morrell Fishermen's Co-op. One of the members of this mutual addressed the following informative communication to the *Maritime Co-operator*, of Truro, Nova Scotia. He writes:

"We are starting with 15 boats. We set the membership fee at \$100 per member. Within a week all the members paid up. We then went to the woods and started cutting the frame for a factory, 75x25, and today, a month later (end of October), all the lumber is on the site and the factory is half built.

"We purchased second hand machinery for our factory, and saved over a thousand dollars. We expect to have all the machinery installed this Fall and the building ready for canning when the lobster season opens May 1, 1946.

"In addition to the factory we are also building a new cook house and bunk house. We are doing all the labor ourselves; allowing each man 40c per hour on another \$100 share."

In New Brunswick, at the present time, there are 1248 fishermen co-operatively organized; their paid up capital amounts to \$100,325.06. The meaning of these figures becomes apparent from the following remarks on the conditions existing among fishermen in Newfoundland. Like the tenants and share croppers of our South they were dependent on the local merchants for their supplies. At times the members of the merchant class found themselves forced to restrict the scope of their supplies. A percentage of the fishermen, willing enough to engage in the only gainful operation of which they were capable, could not

Developments are bound to exercise a far-reaching influence on the farmers of our country and the world, in fact. The tillers of the soil may once again, as so often before in history, pay for the folly of those who direct the political and economic affairs of nations.

obtain that bare minimum of supplies without which fishing on their part was a physical impossibility. The Government was on the horns of a dilemma. If nothing was done there was a risk amounting in any case to a certainty, that the fisherman and his family would have to remain on relief. On the other hand, the Government stepped in and either supplied the fishermen themselves directly or guaranteed their accounts with the local merchants. The fact that the selective process left them with the most inefficient and the least trustworthy men was bound to cause the operation to end in financial disaster, unless Providence came to the rescue with an exceptionally profitable condition.

From this account, quoted from an interesting volume, "Dictatorship in Newfoundland," by T. Lodge, Commissioner for Public Utilities in Newfoundland from 1934-1937, appears the truth of the fact that, in the first place, the workers in our factories were not the only sufferers from the injustices and crudities of a system resting on false premises; secondly that State help is a precarious means of ameliorating social conditions. Moreover, such experiments are apt to end in socialistic measures. This really happened in Newfoundland. The sequel of attempts at Government aid proved discouraging and at the time of publication of the book referred to dictatorship in Newfoundland had not solved any of the economic or social problems of that British colony. "Normality in Newfoundland," says the author of that volume, "now means that in an ordinary year about one-quarter of the population will, during some part of the year, require some assistance from the State to be saved from starvation."¹

Where men are willing to help themselves they deserve to be helped. It is the spirit that animates Canadian fishermen holds the promise for the future of a movement which originated among the lowly and puts to shame the great. They are blind leaders of the blind that tell the mass to demand of the State what may be attained by wise measures of self- and mutual help.

¹) London, 1939, Chapters IX and X.

Applying the Guild Idea

WHEN Guild Socialism was in flower in England, Professor G. D. H. Cole, was one of its ardent disciples. More recently he has produced a book on "Building and Planning" which the publishers believe provides "every member of the House or Town Planning Committee, every Architect, Surveyor, and Building Technician with the difficult facts of his problems, marshalled in order with our recommended solutions." According to the *Christian Democrat*, published by the Catholic Social Guild, Oxford, "the special interest of this book to members of the Guild lies in its incidental proposal to set up a National Building Corporation."

This leads the writer of the article on "A National Building Industry?" to remind readers of the fact that "around the time of the first war Prof. Cole was a leading supporter of the Guild Socialist Movement, whose greatest practical achievement was the establishing of Building Guilds between 1919 and 1921." And continuing, he says: "In theory, these Guilds were to be based on public ownership of the means of production, which were to be leased by the State to associations of workers, professional men and technicians in the trade concerned. In practice, since the building industry remained under private ownership and the owners were naturally non-co-operative, the Building Guilds were started as associations of the workers alone. They did good work in their time—better, on the average, than normal private enterprise. In the end they collapsed. It was not their own fault; but none the less the idea was discredited."

In the September issue of *SJR* we pointed out the difficulties any such scheme as that of setting up small factories, to be conducted by the workers, would be certain to encounter. We also re-

ferred to the failure of productive associations, founded by German workmen in our country in the forties of the last century. In this connection it is interesting to be told that Prof. Cole would be glad to see the Building Guilds revived; "but he frankly admits that there is little hope." He agrees, the *Christian Democrat* states, "that the industry must remain under private ownership, and sets himself to re-apply the guild idea to the conditions which actually exist. The result is the National Corporation."

In the meanwhile, it appears from the article, the British building trade is already doing a surprisingly large number of things for itself through co-operative action. "It has its Joint Industrial Council for wage-fixing. Some sections of it have taken action over apprenticeship and technical education. A voluntary organization, the National House Builders' Registration Council, was started before the war to raise the quality of private house building." And this list, we are assured, could be lengthened considerably. The functional corporation, suggested by Prof. Cole, would be open, on a voluntary basis, to all except the smallest jobbing firms, and possibly even to them; as well as to all professional men, craftsmen and other workers in the industry. From this scheme, so its proponent believes, all parties concerned, even the Government, would derive benefit.

The *Christian Democrat* appears not at all opposed to this proposition; in fact the writer of the article closes his exposition of the proposal with the statement: "Suggestions on these lines are not entirely novel, least of all in the Catholic Social Movement. Prof. Cole's proposal is nevertheless of special interest, in view both of the way he has worked it out and of his own intimate connection with the building trade in recent years."

There are three interdependent ways in which Catholic Actionists are called upon to fulfil their vocation: by the spiritual activity of prayer, by the mental activity of study, and by external action in its myriad forms of promoting the Kingdom of Christ on earth. The importance of the first and third form of activity should not blind them to the vital necessity of the second. In the spiritual warfare that grows daily more intense it is urgently necessary that they be equipped from the Church's great armoury of Truth by the study of apologetics. It is hardly less urgent that they should study the methods and tactics of the enemies of the Faith the better to confound them.

BRIAN BROPHY
in *Hibernia*

SOCIAL REVIEW

Catholic Social Action

AT its annual meeting, held in Winnipeg, the Canadian Co-operative Union elected Fr. J. Douglas McNeil to its board of Directors. He is pastor of a parish in Prince Edward Island. Ralph Staples, of Toronto, is the Union's new president. Fr. McNeil is well-known in the Maritime Provinces for his successful work in co-operative projects. Ordained in Summerside in 1932, he was appointed, three years later, to the newly established parish of North Rustico, a small fishing community.

In spite of the depression, the parishioners responded to Father McNeil's leadership; credit unions were started, and soon they had their own co-operative store, boats and gear and their own fish-processing plant. The parish is now a fine example of what can be done when people grapple with their problems under intelligent leadership.

Catholic Farmers' Union

TOWARD the last of October, 1945, the Catholic Union of Farmers of Quebec met at Montreal for its twenty-first annual meeting. The 32,132 members, organized in 37 branches, were represented on this occasion by five hundred delegates. Mr. Abel Marion was elected President for the tenth consecutive term. He was honored not long ago by His Holiness, Pope Pius XII, who bestowed upon him the order of St. Gregory the Great.

The Most Rev. Conrad Chaumont, Auxiliary Bishop of Montreal, emphasized the support which members of the clergy had always given to agriculture and the work of colonization. He urged that everything be done to induce farmers' sons to remain on the land rather than migrate to the cities.

Personalia

AN address by Fr. Frederick J. Zwierlein, Professor Emeritus of Church History in St. Bernard's Seminary, Rochester, on "Religious Education in Public Schools" has been commended by Most Rev. Francis J. Spellman, Archbishop of New York. "I congratulate you and thank you," so the Archbishop wrote Dr. Zwierlein, "for your efforts to have our children taught their religion."

Dr. Zwierlein had challenged a ruling by the State Department of Education prohibiting priests, ministers and rabbis from giving religious instructions in the public schools of Wayne County. He maintains this ruling is not supported by the Constitution of the State of New York, as the Department of Education claims.

Co-operation

THE Ohio Valley Soybean Co-operative at Henderson is cited by the University of Kentucky College of Agriculture and Home Economics as an example of successful co-operative organization benefiting agriculture. In the fiscal year which ended on July 1st of last year, this co-operative paid farmers \$1,305,115 for 646,026 bushels of soybeans. From these beans it produced for market 4,698,333 pounds of oil and 32,349,170 pounds of meal for a total market value of \$1,-399,911.

After taking care of repairs to its plant and setting aside reserves for depreciation, the co-operative made \$90,949 savings for its patrons during the year. The net savings for the last fiscal year in excess of the book value of plant and equipment, were more than \$3,500 from which it paid back to farmers, as a patronage dividend, almost 11 cents a bushel for beans purchased at ceiling prices. Since its organization in 1940 this co-operative has supplied a market for more than 1,722,000 bushels of beans.

Communism

THERE are numerous groups of Communists in our country whose activities remain unknown to most people. The influence they exert is not easily measured but may prove dangerous in times of stress and turmoil. One such group is pointed out in a press release issued by the Lithuanian American Information Center.

This is the statement: "A concerted effort on the part of an actively organized minority in this country to confuse the public continues unabated. An insignificant group of Communists and fellow-travelers, under the sponsorship of the two Communist dailies, *Laisve*, Brooklyn, and *Vilnis*, Chicago, are holding a so-called 'Democratic Lithuanian Convention' in Pittsburgh, Pa., on or about November 24, 1945. This group opposed 'conscription' and all patriotic American activities up to June 22, 1941, but when Hitler broke his partnership with Stalin—became, overnight, 'super-patriots.'"

Nationalization

NOT alone France and Great Britain, but also Czechoslovakia is engaged in promoting measures of a state-socialistic nature. According to an account published in the *Times* of London, about 1,000 big industrial concerns, all large enterprises in food and drink trades, joint stock banks, and insurance companies are to be nationalized under four new decrees signed by President Benes. In many industries private enterprise

will continue to operate smaller undertakings, and dispossessed owners of larger properties will be entitled to ask leave to start afresh in competition with the State. Only in enterprises exploiting natural resources, or producing armaments, or regarded as key industries is the State given a full monopoly.

The first stage contemplated by the decrees is for owners, whether joint stock companies, or individuals, to hand over to the State all property, assets, or undertakings, including buildings, machinery, raw materials, patent rights, and licenses. The value of this property will be assessed at "current market prices," and paid either in "Government bonds, cash, or other values" from a special fund. It can be assumed that whatever sums are thus paid out to owners will be included when they are assessed under the capital levy scheme for which the currency reform, announced early in the fall, is a preparation. Nationally unreliable people and disloyal Czechoslovaks are debarred from compensation.

Health Insurance

THE Research Council for Economic Security has published a table showing the number of compulsory health insurance bills introduced in various States over an eleven year period. The significant fact is shown that in the single year of 1945 up to date, there have been 34 such bills proposed in various State Legislatures, whereas in the preceding ten years there was a total of only 66 similar measures introduced.

This would seem to show a rising degree of popular interest in the subject. Incidentally, of the 66 bills offered from 1935 through 1944, 22 or exactly one-third were introduced in the New York State Legislature. The nearest competitor, Rhode Island, had a total of nine bills offered in ten years. Of the 34 bills proposed in 1945, 11 appeared in California, seven in Massachusetts and five in New York State.

Electric Power for the Farm

RURAL Electrification Administrator Claude R. Wickard has announced estimates showing that 3,371,189 of the nation's farms are still without central station electric service.

On the basis of the estimates of unelectrified farms, Mr. Wickard allocated among the various states half of the REA loan funds available for the current fiscal year. The ear-marked funds total \$100,000,000. Under provisions of the Rural Electrification Act, each State may share in these funds in the proportion which its unelectrified farms bears to the total number of unelectrified farms in the United States.

Decline of Farm Population

IN April, 1944, there were 6,700,000 men and 800,00 women employed in agriculture, as compared with 7,900,000 men and 500,000 in April, 1940. The decrease of 1,200,000 male workers occurred in the age groups from 20 to 64 years; the number of boys 14 to 19 increased slightly, while men 65 and over remained constant. Most of the increase of 300,000 female workers in agriculture occurred among women 25 to 64 years old.

These changes resulted in the shift of a considerable share of agricultural work to women, boys, and older men. In April, 1944, 11 percent of the agricultural workers were women, as compared with 6 percent in April, 1940. Boys 14 to 19 years old, together with men 65 years old and over, constituted 22 percent of the agricultural workers in 1944 and 18 percent in 1940. The big drop occurred among men 20 to 44 years old who made up 47 percent of the persons employed in agriculture in 1940, but only 38 percent in 1944. In both 1940 and 1944, 30 percent of the agricultural workers were men 45 to 64 years old.

Mechanization of the Farm

IT appears from the November issue of *Corn*, published by the Corn Industries Research Foundation, that the machine age is now clattering in a big way over corn land. Acreage harvested with mechanical field pickers more than doubled from 1938 to 1943. For 1943, machine pickers to the number of 146,000 harvested 22,000,000 acres of corn, an average of 150 acres picked per machine and nearly a 45 percent increase over 1941.

Figures for 1944 are not available but mechanical pickers are supposed to have increased at least 10 percent. The machine husks and cribs an acre in two to three hours in the heavily yielding corn belt where six to eight hours are needed to husk and crib an acre by hand.

Taxing REA Co-operatives

ACCORDING to E. H. Looney, manager, Ozark Rural Electric Co-operative, of Fayetteville, Ark., REA Co-operatives are paying higher taxes on a basis of gross income than private utilities. The 1945 assessment of his project, Mr. Looney shows, will represent ad valorem taxes equivalent to 6.1% of the gross income. Arkansas Power and Light Co., the tax division records reveal, is paying 5.58% of gross income. Comparatively, the Ozarks Rural Electric Co-operative is paying 8.5% more taxes than the private utility.

Mr. Looney also discovered that two other co-operatives of the same nature pay a higher rate than Arkansas Power and Light Company. The Arkansas Valley Electric Co-operative at Ozark pays at the rate of 6.02% of gross income and the South Central Electric Co-op at Arkadelphia 9.1%.

Jim Crow

ATTORNEYS for the Natl. Association for the Advancement of Colored People filed exceptions to the report of an Interstate Commerce Commissioner examiner who found that the Southern Railway had not shown prejudice or violated the ICC Act in denying dining car service to Dr. Benjamin E. Mays, president of the Morehouse college, Atlanta.

Dr. Mays filed suit in May of last year against the Southern, alleging discrimination on account of color in their refusal to serve him on the company's diner. A hearing was held before an Interstate Commerce Commission examiner and briefs were filed on September 20 supporting his claim of discriminatory treatment by the carrier.

Racialism

TRUE to their democratic principles the National Union of South African Students has by eleven to three votes admitted the South African Native College of Fort Hare as a member of N.U.S.A.S. The *Rand Daily Mail* says that the decision recognizes the academic equality of the educated Native and admits his right to be regarded as a member of the student body. This is just and so much in conformity with the liberal spirit in education, that no person of democratic mind should object to, still less be frightened by it.

The students of the Natal Training College have taken exception to this decision and in consequence thereof decided to discontinue their affiliation with the N.U.S.A.S.

Overproduction

ONE of the most difficult postwar trade problems will be profitable disposal of three million tons of rubber annually in a world market that promises to consume only about half that amount, Klaus E. Knorr declares in a book, "World Rubber and Its Regulation," published by the Stanford University Press. In his analysis of this problem, he concludes that there is a place for both natural and synthetic rubbers, but that a solution may be arrived at mainly through competition rather than through cartelized control or nationalist protection.

"The shocking experience of a wartime rubber shortage, combined with pride of achievement in building so vast an industry in so short a time, produces practically universal agreement in the United States to maintain a substantial synthetic rubber industry," he writes. "Few people acquainted with the rubber industry assume that the entire industry will survive either by virtue of the quality and cheapness of its products or by all-out protection, but there is a remarkable consensus that a sizable section of it will so survive."

Pandemics and Epidemics

HISTORIANS are well aware of the influence particularly pandemics exercise on the development of a people. Sociologist and economist too must take them into account. An article in *Public Health Reports* on "Influenza and Pneumonia Excess Mortality . . . in the Epidemic of 1943-44" is, therefore, of value. The epidemic of December-January in the years referred to was the sixteenth in the U. S. since the pandemic of 1918-19. Although some of these outbreaks were very small, they all show considerable excess over the normal seasonal expectancy of influenza and pneumonia mortality in at least three of the nine geographic sections of the country and were accompanied by large numbers of influenza cases reported to health departments or as recorded in family surveys and among industrial employees.

Since the beginning of 1920 these epidemics have caused an estimated total of nearly 400,000 deaths from influenza and pneumonia in this country in excess of the normal expectancy, as compared with 550,000 excess deaths from those causes in 1918-19.

Internatl. Labor Conferences

AT the invitation of the Mexican Government the Third Regional Labor Conference of the American States is to open in Mexico City on April 1 of next year. The first and second regional conferences were held in Santiago, Chile, in 1936, and in Havana, Cuba, in 1939, respectively. The agenda will cover social and economic problems, particularly those of the less developed countries, vocational training, labor inspection and industrial relations.

Early in the fall of 1946, the Twenty-eighth Internatl. Labor Conference will meet in Montreal, Canada. The ILO reports that the program will include deliberations on the welfare of children and young workers; minimum standards of social policy in dependent territories; future of the ILO, the Director's Report and reports on the application of conventions.

HISTORICAL STUDIES AND NOTES

ALLEGED PROTESTANT INFLUENCE IN BRAZIL IN THE 16TH AND 17TH CENTURIES

IN the September issue of the *Bible Society Record* it is said: "In the sixteenth century a stream of Evangelical influence commenced its fertilizing work in Brazil through the presence of a band of Huguenots, commissioned by John Calvin and his Reformed Church. Though in no sense a sustained effort, it constituted a beginning." It was a beginning, but a short-lived beginning and as to the "stream of Evangelical influence," it did not do any "fertilizing work" neither among the "band of Huguenots" nor among the Catholics, and within less than two years was completely exhausted.

The Huguenot settlement in Brazil was a complete failure and only those who close their eyes to patent facts can see in it a glorious beginning. Thus Dr. Kidder and Mr. Fletcher, two Protestant missionaries, told the readers of their book "Brazil and the Brazilians" a hundred years ago that "Rio de Janeiro is fraught with interest to the Protestant Christian, as that portion of the New World, where the banner of the Reformed Religion was first unfurled."

Through the influence of Gaspard de Coligny, the leader of the Huguenots in France, the apostate Knight of Malta, Nicholas Durand de Villegagnon, was given three ships to carry settlers and provisions to Brazil. On July 12, 1555, they put to sea and on November 13 following, landed in the harbor of Rio de Janeiro and settled on an island just opposite that city. This island was to be the haven of the persecuted Huguenots of France. Earthworks were thrown up and a fort was built and named in honor of their great patron, Fort Coligny.

Villegagnon wrote to Coligny and Calvin to send him ministers. These ministers landed on March 9, 1557, and with them 290 soldiers and settlers sent out under the command of Bois-Lecomte, a nephew of Villegagnon. "It was an edifying scene," writes Francis Parkman (*Pioneers of France in the New World*), "when Villegagnon, in the picturesque attire which marked the warlike nobles of the period, came down to the shore to greet the sombre ministers of Calvin. With hands uplifted and eyes raised to heaven, he bade them welcome to the new asylum of the faithful."

For a time all went well; sermons and prayers formed part of the daily routine of the settlers. Villegagnon attended these religious exercises regularly. Before long, however, "the fort was filled with wranglings, begetting cliques, factions, and feuds without number" (Parkman). "Weakened by intestine dissensions," the Protestant Rev. Dr. Walsh tells us (*Notices of Brazil*, 1830, vol. I, p. 153), "they speedily came to ruin." "Their squabbles," says Mr. Ewbank, another Protestant writer, "and the bitterness of spirit accompanying them ruined all" (*Life in Brazil*).

Villegagnon at last forbade preaching and drove the ministers from the fort and shipped them back to Europe; their ministry in Brazil had lasted barely ten months. At last Villegagnon left the inhospitable shores of Brazil and the Portuguese captured the fort (1558), thus bringing French Protestantism to a bad end after four years of disaster to its proud pretensions. Brazil, once for all, was spared the lot to become "an asylum for Huguenots beyond the seas."

Villegagnon, who had witnessed the disastrous influence of the new Gospel in a new settlement, returned to France a disillusioned man. Abjuring Calvinism, he "engaged Calvin in a heated controversy, in which, according to some of his contemporaries, the knight Villegagnon often worsted the theologian Calvin with his own weapons" (Parkman). He died in 1571. Naturally the Huguenots blamed him for the failure of the enterprise and attributed his change of heart to various fanciful reasons. Villegagnon, who wielded a facile pen, did not give us his side of the story. But in a letter to Cardinal B. Gravelle, dated May 25, 1564, Villegagnon calls the Huguenots "rebels and conspirators against the King to obtain their liberties." Villegagnon had gained this conviction in the Fort of Coligny, where he came very near being killed by some of the staunch Calvinists; the plot was discovered in time and crushed.

So much about "the fertilizing work of Evangelical influence in Brazil in the sixteenth century." The *Bible Society Record* further informs us in the September issue that "during the early decades of the seventeenth century, following the Dutch invasion of northeastern Brazil, the Protestant Prince Maurice of Nassau brought with him the Evangelical traditions of the period and the liberalizing purposes of his dynasty." These

statements are another piece of falsification of history.

In 1630 the Dutch attempted to effect a settlement in Brazil. The city of Olinda was destroyed and they gained a foothold in the city of Recife, now called Pernambuco; here they extended their conquests along the coast.

Mr. Robert Southey, who cherished no friendly sentiments towards the Catholic Church, tells us how the "Evangelical traditions" of the Dutch invaders of Brazil worked havoc on the Catholics of that country. It was on Good Friday morning, in the year 1633, that the Dutch Protestants attacked Garassu while the inhabitants were assembled in church, attending services. "The men who came into their way," writes Southey (*History of Brazil*, vol. I, p. 486, London, 1810), "were slaughtered; the women were stripped, and the plunderers with brutal cruelty tore away earrings through the ear-flap, and cut off fingers for the sake of rings which were upon them. Having plundered and burnt the town, they set out on their return, taking with them as prisoners some Franciscans whom for their profession they especially hated, and driving in mockery before them the priest in his vestments, just as they had forced him from the altar."

The next year the Dutch invaders attacked Parahyba. The inhabitants had capitulated, after a gallant defense, on the promise of "free exercise of the Catholic religion and the peaceable enjoyment of their property." Mr. Southey taking pity on the outraged Catholics writes (op. cit. I, p. 509) of this conquest: "The most atrocious cruelties were exercised upon these brave people by the conquerors, and they who possessed any property were tortured till they paid the full sum which was demanded as a life-ransom. By these means the Dutch raised twenty-eight thousand crowns, and it is by such means that they have rendered their history as infamous and their name as detestable in the East and in the West Indies, as in their own country their deeds have been glorious."

It is true and even Southey admits that it was only "for the sake of raising sugar and tobacco" that the Dutch invaded Brazil, but they cloaked their invasion by an ostensibly missionary endeavor; thus the avaricious invaders transformed themselves into missionaries of Protestantism. "They sent out preachers and controversial books in Spanish"; but Mr. Southey shrewdly adds, "if the Brazilians hated their conquerors as heretics, they hated heresy still more, because it was the religion of their oppressors." He continues: "The

Dutch have always been a cruel people, and there is no nation whose colonial history is so inexcusably and inexpiably disgraceful to human nature."

In 1636 the Count John Maurice of Nassau-Siegen arrived to consolidate the Dutch possession. His first step was to introduce a regular government among the Dutch invaders; his second step was to send to the African coast a detachment to take possession of a Portuguese settlement to secure thereby a supply-station for negro-slaves to be imported into Brazil. Then in 1637 the Count began to carry out the orders "to restrict toleration of the Catholic religion within the narrowest bounds." Accordingly, "the Catholics in all the districts under their rule were ordered to confine their processions within the walls of the churches; no new church was to be built without permission from the senate; no marriages celebrated until the banns had been published after the Dutch manner and persons who chose to have their new sugar-works blessed, were to have the office performed by a Protestant minister" (Southey, op. cit. I, p. 509 sqq.).

The Carmelite, Fr. John Joseph of St. Theresa adds in his *"Istoria delle guerre tra la Corona di Portogallo e La Republica di Olanda"* (Rome 1698) the following facts: "The Dutch forbade in the course of time the administration of the sacraments, so that the Catholics were forced to have Mass celebrated like the first Christians in subterranean caves, while the Jews whom the Dutch imported from Europe were allowed to erect synagogues in the city. Countless was the number of priests and religious who were sentenced either to life-imprisonment or killed outright. Under all kinds of pretexts they entered the houses of the wealthy when the husbands were absent and later under false accusations made the wives appear in court as adulteresses. Only by paying large sums of money could the decent women save themselves from infamy. The Dutch women also served as decoys. When a rich Catholic man passed their home, they would hail him and invite him to enter their house. But no sooner did the man enter, when the woman would cry that she was attacked and the witnesses appeared on the scene; only a large sum of money would save such a man from the penitentiary."

In 1639 Mr. Southey informs us that "Dutch missionaries endeavored to teach a Lutheran instead of a Popish creed" but they failed as Mr. Southey thinks only because "implements of conversion were wanting," that is, "Lutheran theology had nothing wherewith to supply the defici-

ency of saints, images, beads, crosses and the like."

But if the Dutch could not convert, they could destroy. In spite of every menace, of unceasing cruelty and exactions, the people still clung to their priests. There was only one remedy left to cure this obstinacy, and the Dutch adopted it. Mr. Southey tells us that "the members of every monastic Order were commanded within the space of a month to quit the Dutch possessions." "The needful measure," Mr. Southey writes, "was carried into effect with brutal cruelty. The Dutch stripped them of their habits, and turned them ashore in their shirts and drawers in such remote situation that most of them perished." (Southey, vol. II, p. 65).

But the Dutch were not to remain in Brazil. In 1644 Count Maurice resigned his post, because his masters, the merchants of the Dutch West India Company, were dissatisfied. The Brazilian Joao Fernandez Vieyra organized the insurrection which broke out in 1645. By the year 1654 the last stronghold of the Dutch had fallen into the hands of Vieyra. It was not, however, till 1662 that Holland signed a treaty with Portugal, by which all territorial claims in Brazil were abandoned in exchange for a cash indemnity of eight million florins and certain commercial privileges.

Thus "the Evangelical traditions" were made by the Dutch the pretext for crimes from which even the savages would have shrunk in their sober state of mind. And "the Evangelical traditions" which the Dutch brought to Brazil made, as Southey states, "the Dutch more hated for their heretical opinions than for their cruelty and perfidiousness."

JOHN M. LENHART, O.F.M.Cap.

Parish Founded Orphanage and Hospital

ON two days in October of last fall St. Joseph's Parish of Tiffin, Ohio, commemorated the anniversary of its founding, in 1845. The cornerstone for the first church was laid by the pioneer Father, Rev. Francis de Sales Brunner, of the Congregation of the Precious Blood. The first Mass was said in the new church, a brick structure, 40x66 feet, erected at a cost of twenty-five hundred dollars, on August 24, 1845. In 1847 the parishioners built the first school house, of logs; it was attended in the beginning by twenty people.

We have on former occasions pointed out that not a few German parishes during the formative period of the Church in the United States, organized and operated orphan asylums and other charitable institutions. It is astonishing to learn, however, what the author of the "Centenary Celebration of the Foundation of the Parish" at Tiffin, Ohio, reports: On November 9, 1867, the pastor, Father Joseph L. Bihn, who served the parish from 1856 to 1873, had bought a fifty-eight acre farm and that upon this land The Citizens' Hospital and Orphan Asylum was erected, under the auspices of the parish! This institution was incorporated two years later, to be exact on December 2, 1869.

The chronicle records many other interesting moments in the history of this Ohio parish. As for instance: "In 1889 Cecilian music and Gregorian chant were introduced by the choir." Likewise of interest are the following two items: "Year of 1923: The last German Mission was conducted in the parish"; "September, 1928: The grade school reached the highest enrollment in its history, 548 pupils."

The second church, the cornerstone for which was laid on September 14, 1862, was consecrated—an astonishing fact—on April 14, 1867, by Bishop Richard Gilmour, of Cleveland. It was devastated by fire on the eleventh of April, 1934. Fifty thousand dollars were raised in the next five months with the intention of reconstructing the church from the ruins as soon as possible; in the months of November and December, 1935, another fifty thousand dollars was pledged to assure the completion of the church interior. All in all, a record the German pioneers and their descendants at Tiffin have every reason to look back to with satisfaction.

Hundreds of thousands of copies of German almanacs were imported annually from Germany and Switzerland to supply the need for this popular household friend among the people of the German tongue in our country. Publishers and book sellers advertised the arrival of these almanacs, as did Frederick Pustet, of New York, in *Die Aurora*, of October 5, 1867:

"Regensburger Marien-Kalender with 300 wood-cuts of saints and space for entries into the calendar, etc., is sold per dozen for \$1.50, etc."

This advertisement was evidently intended to call the attention of book sellers and peddlers to the almanac, one of the most popular of its kind.

Book Reviews and Notes

Received for Review

Rommen, Heinrich, A., LL.D. *The State in Catholic Thought*. B. Herder Book Co., St. Louis, Mo. 747 p. \$6.00.

Hynes, Emerson. *Sacramental Protection of the Family*. Catholic Rural Life Conference. 17 p. 20c.

Le vingt-cinquieme anniversaire des Semaines Sociales Du Canada, L'Ecole Sociale Populaire, Montreal, Canada. 31 p. 15 sous.

Reviews

Lebbe, Bede, O.S.B. *The Eucharist, the Life of the Church*. The Liturgical Press, St. John's Abbey, Collegeville, Minn.

THIS is a brochure of forty-six closely printed pages. The treatise is excellent. It purposes to be popular though some will believe it rather profound for that. However, the author has done something distinctly useful in casting the theology of the Eucharist in such short form and so interestingly. The work has an introduction, three chapters and a conclusion. Introduction: How Can we Live by the Eucharist. Chapter one: The Institution of the Eucharist and Its Place in the Life of the Church. Chapter two: The Eucharist in Our Lives, The Sacrifice, Communion, How it Operates Within Us, The Eucharist Life of the Church. Chapter three: Secondary Aspects of Eucharistic Worship, The Worship, Its Manifestations, Its Usefulness. A brief but striking conclusion is entitled: A Pledge of Future Glory.

The price was not noted in the reviewer's copy but it is not expensive.

W. J. O'SHAUGHNESSY, S.J.

Goldstein, David, LL.D. *Suicide Bent*. Sangerizing Mankind. Radio Replies Press, St. Paul, Minn., 1945. \$2.

The moral laws are also the highest biological laws in the human world so that it would logically follow that nothing contrary to morality could ever be biologically beneficial. Immorality is not in any sense conducive to a fuller, richer and happier life but from an inner unescapable necessity destructive of life. The point suggested in the title of Dr. Goldstein's book, therefore, is well taken. The spreading of birth control is a killing blight. The fatal trend of this plague is so manifest that even statesmen, who usually are not oversensitive to moral considerations, cry out in alarm against its ravaging and ruinous effects on society.

The problem has many phases, moral, social, religious, economic, patriotic and personal, to all of which the author gives proper attention while, however, he stresses as it should be the moral and religious aspect. Dr. Goldstein has a telling way of putting his arguments and of puncturing the shallow sophisms of the advocates of birth prevention. His language is plain and blunt but this is the only effective manner of dealing with the situation. An ugly thing cannot be glossed over but must be called by its right name. Dor-

mant consciences which have been beguiled by glib fallacies can be aroused only by unequivocal speech. The volume treats also of abortion, sterilization, mercy killing, which likewise are forms of national suicide. It has a very helpful topical index. The ample documentation drawn from a great variety of sources make the book particularly valuable to the lecturer and preacher.

Dr. Goldstein is a born crusader; here he engages in a noble battle for the sanctity of marriage and the purity of conjugal life.

C. BRUEHL

Blie, Benjamin J., *Catholics and the Civil War*. Milwaukee, 1945. pp. 162. \$2.50. For sale by the Author at St. Francis Minor Seminary, 3600 S. Kinnickinnic Ave., St. Francis, Wisconsin.

Father Blie has added to his great work "Austrian Aid to American Catholics" another historical contribution which is even of greater value. The Civil War caused a cleavage among Protestant denominations and the Catholic Church found her members also divided on the question of slavery.

It is only of late that this phase of American Church History has been studied by a few writers in some of its aspects. The work of Fr. Blie lays claim to a general view of the whole situation and without any doubt it is the best work on this all-too-long neglected subject of Catholic life in the United States.

A general view of Catholicism in regard to abolitionism is followed by diverging utterances of the bishops of the North, the South and the Catholic press. The attempts made to influence Europe, and foremost the papacy, for either side will throw interesting sidelights on the propaganda of the latter days. Other chapters describe the activities of the Fenians, charity in the armies, mourning with the nation and the assistance given by the Catholics of Wisconsin.

The author depreciates his work too much by stating in the preface that the chapters strung together "are neither exhaustive nor constituting an integrated narrative." The references reveal the fact that the author made use of the main sources and future historians may add some additional details, but in the main the conclusions of Fr. Blie's work will stand the severest test of scrutiny. The German Catholic clergy as well as the laity evinced a great measure of moderation all through the critical period.

The Catholic Church of America had never been as much divided on a political question as during the Civil War. How she retained perfect unity of discipline in that trying situation serves an instructive object-lesson that Catholicism is not bound up with any political creed. Apparently it was this division of the Catholics which kept historians from studying this phase of a divided church in a divided nation.

From this vantage-ground the work of Fr. Blie gains the greatest amount of actuality and undoubtedly will attract the thoughtful student of present-day affairs. To sum up we recommend this work in every way and congratulate the author for having produced a historical survey which represents a high type of scholarship.

J. M. LENHART, O.Cap.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St. New Haven, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all mission gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

PAMPHLETS STILL IN DEMAND

AS recently as December 13 there came to the Bureau the following request, addressed to us by the Chaplain on duty at a U. S. Naval Auxiliary Air Station in California:

"Your pamphlet, entitled *Guide Right* (Fundamental Tactics of Warfare Against an Insidious Enemy) has recently come to my attention. It is excellent. Would you be willing to send a modest supply."

Let us add this particular Chaplain is a non-Catholic.

A few days earlier we were asked for copies of "Counsel and Prayers for Men of the Navy and Merchant Marine," by Father C. C. Martindale, S.J. Written in the Chaplain's Office of a certain Retraining Command at Camp N. N., Virginia, the letter states: "This is a prison area, and the booklet is very serviceable, especially for those about to be restored to duty."

It so happened that only a day later we were approached by a priest who wrote: "Now that the war is over, it occurred to me you might have an over-supply of certain pamphlets which might be put to good use by the Chaplain of the Penitentiary as well as by Chaplains of the Army or Navy. I (this priest serves as Chaplain to the Catholic inmates of a certain State Prison) and Father N. N., of the Prison Farm, would appreciate even a small supply for distribution to the prisoners."

"Many thanks for your consignment of pamphlets," says a Navy Chaplain from on board of the U.S.S. N.N., at sea, "which finally caught up with me at the last port."

Referring to his transfer to another ship, he says: "The above is my new address (the old one being U.S.S. Colbert) where I can use the pamphlets to good advantage."

A considerable number of German POW have been returned to Europe. What becomes of them over there, is a matter of speculation. Some seem to think they are delivered into servitude, particularly in France. It is not "good politics" to make known these facts and "the public" is too indifferent to insist on an explanation. Some of the camps have even been discontinued. Writing from Arkansas an Auxiliary Chaplain informs us: "I wish to advise you that the P. of W. Camp at . . . has been discontinued. The boys took the books, etc., furnished by you along with them. They were very glad to receive the *Familienblatt* while they were here."

"Thanking you also for this kindness and assuring you that your efforts are appreciated, I am etc."

From Florida came the following communication, dated December 15:

"Please accept my sincere thanks for the parcel of books for the German POW. Your interest in this work and your help in supplying books has been of great assistance.

"From now on all side camps will slowly fold up and the men are sent to a central camp for shipment to Europe. Rumor has it, that by the end of the month of January all of them will be out of Florida. However that is not official, but judging from the way they have been shipping them out, there will not be many left, if any. I hope they will be returned to their homes and that they may rebuild their native land on the principles of Christian democracy for the good of the people."

Official Communication

SOME weeks before the Bureau's Christmas appeal went on its way, Mr. Albert Dobie, General Secretary of the Central Verein, addressed a letter to the officers and members of affiliated societies. He states, first of all, that the Board of Directors of the CV, meeting at Milwaukee in August, had authorized an appeal for donations to sustain the Central Verein activities.

Mr. Dobie calls attention, likewise, to the long history and experience of the CV in promoting the cause of the Church and laboring for the common good of the nation. Regarding these activities he writes: "The CV has fought evil in government, in education and in social life. Foreign and home missions are being supported. During the war, the spiritual welfare of servicemen received special attention. Through the circulation of *Social Justice Review*, pamphlets, free leaflets and press letters, our members and the public generally are acquainted with the principles that should guide us in a truly Christian way of life."

It is thought that the affiliated men's societies, which have been the backbone of the CV throughout its history, should be more willing to sustain the CV. Accordingly Mr. Dobie suggests: "Although no definite amount is asked, societies of less than 100 members should donate \$5, those of 100 to 200 members, \$10, and societies of over 200 members, \$15."

The CV's General Secretary, in closing, relates how the contributions are allocated: One part is used to defray the cost of the copy of *SJR* sent to societies; another portion is used for promotion work and the balance to the Peter's Pence offering.

Youth Director's Request

TENS of thousands of veterans, most of them young men, are returning to civilian life in our country every day. According to reliable reports, many are disappointed by the unsettled social conditions which they find to exist in the country at present.

In the interests of our Youth program, Fr. Fabian Diersing, O.S.B., second Vice-President and Youth Director of the CV, has for some time published articles in the form of press releases, intended to arouse in youth an interest in the oldest Catholic lay organization in our country, the Central Verein. It is especially to the youth among the veterans Fr. Diersing addresses his recent message entitled "Christmas and Christians." The former warriors are reminded of the great blessing of again being able to spend the Christmas holidays in union with their loved ones, and in union with Christ in Holy Communion in their parishes. The CV Youth Director points out, however, that having labored with the weapons of war, they must now pray and work as Catholics for the return of the peace of Christ to the world. All who have been confirmed as soldiers in the Mystical Body of Christ must engage in the tasks which confront the Church today. "If any member fails in his Christian duties," Fr. Diersing writes, "the whole Church suffers."

Many of the youth among the veterans are returning as matured and serious-minded men, and their allegiance

to the program of Catholic Action advocated by the Central Verein could be gained if they are properly approached. It is for this reason spiritual directors, officers of affiliated organizations and editors of publications in the service of our cause should have at their disposal the CV's Youth Director's informative articles dealing with various phases of the youth problem. Copies may be obtained as published from Rev. Fabian Diersing, O.S.B., Rt. 1, Box 47, New Blaine, Arkansas.

Information from Japan

FOR years the Bureau has sent bandages to the Leper Asylum at Biwasaki in Japan. The institution was operated, and continued to be operated by Sisters. Of course, no word came from them after the first of December, 1941.

A few weeks ago the first information from this Leprosarium reached the Bureau, and while the institution has remained intact both the Sisters and the inmates suffered great privations. They are, in fact, almost destitute at the present time. For months this Home was without salt, without sugar, without soap. "You can't imagine," the letter writer states, "what it means to eat vegetables merely cooked in water without a pinch of salt, and that week in week out. Our children and the sick need sugar so very badly, and we had none of that. When the soap gave out, we were told to use sand from the river to wash the clothes with. But sand could not remove all of the dirt while, on the other hand, it wore holes into the goods. At the present we have no cloth, or underwear, or cotton goods of any kind. We also lack drugs."

Now all this pertains not just to a community of nuns, or families of an ordinary kind, but to the inmates of a lepers' home! People afflicted with one of the most terrible diseases known to mankind. What heroic souls those Sisters, who have held out in such an environment, must be. To make matters worse, the last rice crop was very poor.

But this should also become known: The letter to the Bureau has words of high praise for the officers and soldiers of our army. On one occasion the men collected among themselves a quantity of the articles needed in the Leprosarium and delivered a large chest full of goods at the door of the institution. Money, we are told, is almost useless, because there isn't anything to be had for love or money! Unfortunately, it is not yet possible to send packages to Japan through the mail. But the Bureau will do its share as soon as the mail service has been restored. In the meanwhile, we can do little more than console the Sisters and tell them they are not and will not be forgotten. Any gifts intended for them will be gratefully received.

From a fund entrusted to the CV a few years ago it is possible to aid the missionaries laboring among Mexicans in this country. Recently a small sum went to a priest as intended for the repair of a Mission Shrine. "This church is," he wrote in reply, "the parish church for poor Mexicans who come from miles around to attend Mass there on Sundays."

Demonstrations of Faith

THREE local Branches of the New York State CV and NCWU observed the Patronal Feast of their organizations, that of the Immaculate Conception, on Sunday, December 9. The Brooklyn Federation, referring to this event as its "Annual Public Profession of Faith in the Immaculate Conception of the Blessed Virgin," conducted a procession through the streets beginning at 2:30 P.M., followed by the assembly in the St. Brigid's Church for Rosary and Benediction services.

Each year the Rochester Branches of the CV and NCWU attend Mass in a body on the Sunday closest to the feast of the Immaculate Conception in a parish with affiliated societies. This year's attendance at the Holy Sacrifice of the Mass in St. Philip Neri Church on December 9 was the first visit to the parish, of which Fr. George Weinmann is pastor.

The New York City Branches of men and women observed their patronal feast beginning with afternoon services in the Church of the Most Holy Redeemer, Manhattan. The Rev. George A. Kreidel delivered the sermon followed by recitation of the Rosary and Benediction. Later in the afternoon a public demonstration was conducted in the school hall; the principal speaker on the occasion was Mr. George W. King of the New Jersey Branch of the CV.

Against Conscription

SOME of the most intelligent and forceful opposition against the propaganda circulated by the army in favor of enactment of compulsory military training legislation for the youth of our country is being exerted by Catholics. The Bishops of the U. S. at their recent conference in Washington have spoken out against adoption of a compulsory military training law in peacetime.

At their December meetings, two Catholic organizations in St. Paul, Minnesota, the City Federation and the St. Peter and St. Clemens Benevolent Society, advanced forthright resolutions against conscription. The City Federation protested the passage of the pending compulsory peacetime conscription bill on the grounds that "it is not in keeping with democratic traditions nor a deterrent against war." The resolution wisely points out that "if the United Nations Charter is a genuine instrument for the maintenance of peace, no large-scale military organization will be necessary. If, on the other hand, the Charter is not in reality efficacious as an instrument of peace, then the facts should be made known to the public in order to clarify the actual needs on the basis of existing circumstances."

The resolution of the St. Peter and St. Clemens Society declares: "Compulsory military conscription would merely serve, as in the past, to persuade other nations, because of fear of our country's armed status, to adopt similar measures which, in our opinion, ultimately give rise to war."

Both St. Paul organizations expressed themselves in favor of *voluntary* enlistment in accordance with the tradition of a peacetime army reasonably adequate for national preparedness and defense.

Wisconsin Insurance Society Convened

CONTINUATION of its record of progress is evidenced in the reports delivered at the fifty-first annual convention of the Catholic Family Protective Life Assurance Society, conducted in Milwaukee on November 21. Archbishop Moses E. Kiley celebrated the solemn pontifical high Mass in St. Mary's Church, which officially opened the Convention; the sermon was delivered by Archbishop Francis J. Beckman, of Duquesne.

At the mass meeting in Hotel Pfister, in the afternoon, Mr. E. D. Brown, the organization's actuary, reported on the growth of the society during the past four years. An increase of almost 4,000 brought the total membership to 15,500, with a total of \$10,222,000 of insurance in force. This amount represents an increase of \$2,800,000 in four years. About \$350,000 of the Society's total assets are invested in bonds, largely government securities.

During the last several years the organization has succeeded in enlisting 6,219 juvenile members, sixteen years of age or less, representing about 40 percent of the total membership. In the past year the Society has entered the health and accident fields of insurance with notable results.

Rev. Andrew M. Kammer, President, was chairman of the opening business sessions and served as toastmaster at the evening banquet. Addresses were delivered also by Henry J. Gramling, M.D., the society's medical representative, and by Herman L. Ekern. On the following day, Thursday, a solemn requiem high Mass was offered in St. Mary's Church for the deceased members of the Society.

Keep Contact With Members

REALIZING, evidently, the truth of the assertion that "the pen is mightier than the sword," the Brooklyn Branch of the CV has obtained an up-to-date mailing list of the addresses of all members and affiliated societies. The intention is to get into the hands of a wide circle of readers material intended to inform members of the principles and activities advocated by the CV program of Catholic Action. The file of addresses also lists every rectory in the diocese of Brooklyn, some 296, and an additional 50 names of priests at present or formerly active in the Federation.

One issue of the *Federation Messenger* and one free leaflet published by the Central Bureau have already been addressed to these individuals. Copies of the Bureau's free leaflet on Retreats have been sent to officers of affiliated societies, and this is most commendable, to individual servicemen after their return to civilian life.

The action of the Brooklyn organization should be adopted, in accordance with local circumstances, by every Branch and District of the CV. All recent pronouncements of the Pope emphasize the urgency, even the obligation, of Catholics to engage in works intended to foster a dynamic apostolate of the laity. The world of our day must be conquered for Christ, or it will be conquered by Satan. Organization and instruction are two of the means necessary to the end we have in mind.

Branch and District Activities

A NUMBER of important questions concerning the welfare of the Connecticut State organization were discussed at the quarterly meeting in St. Boniface Parish, New Haven, on December 9. Mr. William Siefen spoke briefly regarding the drive for canned food for the destitute peoples of Europe in the war-torn areas. He urged wholehearted support should be accorded by the organization to this worthy cause. At the suggestion of Mr. Anton Doerrer, President Heintz appointed a committee composed of Messrs. Siefen, Dobie and Hesse to call upon the Most Reverend Bishop and discuss with him the publication of the organization's *Digest*. President Heintz brought up the question where the next State Convention should be held. Waterbury or New Britain were considered as possible cities for the annual gathering. Mr. Albert Dobie reported on the task assigned to them at the fall meeting of contacting several societies whose interest and membership in the State organization had lapsed.

The Burse Fund was added to by Mr. Vincent Wollschlager, who presented Mr. Edmund Madden, Secretary of the Burse Committee, with two checks for a total of \$110. One was for \$100 from Fr. Alexander C. Wollschlager and one from Fr. Paul W. Pietchocki for \$10; the contributions were to be credited to the men's societies of Meriden, Conn.

The penny collection of \$5.41 taken up at the close of the meeting is intended for the Chaplains' Aid Fund

At the December meeting of the St. Louis District League, Monsignor Martin B. Hellriegel, pastor of Holy Cross Parish, gave an intimate picture of His Holiness, Pope Pius XII, based on an audience with the Holy Father in 1939. The speaker emphasized the Pope's genuine charity, his love of the Holy Eucharist and his untiring efforts for peace. While the "Big Three" fail to make peace because they omit all reference to the Omnipotent God, the Monsignor said, Pope Pius XII continues to pray, sacrifice and point the way to the true peace which the world cannot give.

Fr. William Ebert, pastor of the host parish, St. Boniface, made an address of welcome. Mr. Arthur Hanebrink, President of the CU of Missouri, reported that while the organization had opposed the original draft of the Missouri state tax law governing taxation of church property, it was satisfied with the revised version of the act.

Fr. Joseph Lubeley spoke briefly regarding his meeting with the present Holy Father when he was Papal Nuncio at Munich, in 1923. Mr. Herman Gerdes and President Bernard Gassell announced attendance at a sodality meeting at Creve Coeur for the purpose of obtaining affiliation with the League. Mr. Ernest Winkelmann spoke of a visit to Fr. Bernard Timpe's parish in Doniphan, Missouri. The organization voted to donate \$10 to this mission parish. Mr. James Zipf also spoke briefly.

The League sponsored a day of recollection in the Third Order hall, St. Anthony's Parish, St. Louis, on December 9. The death of Michael A. Wohlschlaeger, for many years secretary of the CU of Missouri, was announced.

It was in the hometown of Mr. Peter P. Hiegel, Conway, the Central District League, Catholic Union of Arkansas, held its quarterly meeting on December 2. One of the chief results of the deliberations is a resolution to grant active support to the Catholic Rural Life Conference. Societies affiliated with the District are asked to devote some time at every meeting to presentation and discussion of some of the features of that organization's program. A local Catholic Rural Life Conference is to be conducted at Conway, with the approval of Most Rev. Bishop Morris, sometime next summer. It is to be sponsored by the Catholic Union of Arkansas. The next quarterly meeting is to be held in March of the coming year, possibly at Morrilton or St. Vincent.

The separate meeting of the Women's Branch proved particularly interesting. There were a number of speakers on the program.

The final meeting for the year 1945 of the Allegheny County Section of the CV was conducted in St. Augustine's parish, Lawrenceville, on December 16. Fr. Jos. Smith, C.P., spiritual director, opened the meeting with prayer. Mr. Carl Dorfuer, County President, presided. The pastor, Fr. Justin, was unable to be present due to illness. Mr. Charles Lazar, President of Branch 5, K. of St. G., welcomed the delegates in the name of his organization and of St. Augustine's parish.

As guest speaker Fr. Joseph Smith discussed the plans for a Day of Recollection for returned servicemen. He intends to address a letter to pastors and to visit them in person after receipt of the letter so as to arouse an interest in this important work. At a previous board meeting of the Federation, Fr. Smith related his experiences regarding a retreat he gave to returned veterans at Aberdeen, Md. He has also drawn up a resolution on conscription, to be presented at the next meeting.

Remarks for the good of the organization were made by Messrs. John Eibeck, F. W. Kersting, Frank Stifter and several others. All of the officers were re-elected and installed by Mr. Eibeck with impressive ceremonies.

Generous Reader Responds

WITHIN a few days after publication of the December issue of *SJR* the Capuchin Father Angelo's request to receive our monthly was met by a faithful veteran of the cause in Bloomington, Illinois. Writing on December 3, he said:

"Please put Fr. Angelo, in India, on your mailing list and bill me for the subscription and cost of mailing."

The donor improved the opportunity by assuring us that he enjoyed reading Father Kupper's memoirs, published under the title *Nach Chapterito*, and also the article on the life of the pioneer priest, John G. Alleman, O.P. The writer found mentioned among other pioneer Catholics of Fort Madison, Iowa, a hundred years ago, a Liborius Nelle, of his wife's family, several of whose great-grandchildren are now residing in Bloomington.

No. 87

THE St. Aloisius Young Men's Benevolent Society of St. Joseph's Parish, Utica, N. Y., celebrated its eighty-seventh anniversary with attendance of its members at Mass and general Communion on Sunday, December 16. Organized in 1858, the Society affiliated with the Central Verein in September, 1885, and with the New York State Branch in 1897, shortly after the formation of this organization. The Society has about two hundred members at the present time, six of whom have held membership more than a half century.

It is interesting that this Benevolent Society had maintained a library for forty years, which was discontinued in 1928. The organization has throughout the years endeavored to recruit before all young men. This it has accomplished by the fostering of athletic contests, games, singing, entertainments and other forms of social life. The Society even maintained a shooting range in 1889; contests were held and awards made for marksmanship for several seasons.

The present President of the organization is Mr. Frank Jenny; the Secretary is Mr. Henry V. Schmalz.

Leo House Meeting

ALTHOUGH this institution, founded in honor of Pope Leo XIII for the benefit of the German immigrants landing in New York, can no longer serve its original purpose, it still continues as a home for travelers who prefer to reside in a Catholic environment during their stay in the metropolis. Because of the institution's character, the Archbishop of New York is a member of the Board of Trustees of the Leo House Corporation. At the annual meeting of the Board, conducted on November 30, Most Rev. Archbishop Francis J. Spellman presided. Mr. John Roethlein, Vice-President, represented Mr. Theobald J. Dengler, President, who is in Germany.

Mr. August Packer, of Brooklyn, was elected to the Board of Trustees; he takes the place of the late Philip A. Schindler, who died in February of last year. The new Trustee is a native of New York City. On the same occasion, Archbishop Spellman offered congratulations to Mr. William J. Amend who has served on the Board for many years and is a past treasurer of the corporation.

Fifty Million Readers

TO an appeal for books, and more books, Father Henry Westropp, S.J., of Patna, India, adds the request to make known the missionaries' need of Catholic literature. "Ask your readers to send us all kind of Catholic books, used or new. All of them are sold and the funds put into the Crusade, engaged in the production and distribution of Catholic reading matter. We are making progress, but it is uphill work. We need books by the ton. There are fifty million English readers out here. So it is a mere sum in arithmetic to figure out the demands of our program."

Valuable Accessions

IN recent months the CV Library, the value of which has been enhanced by the war, has acquired either by purchase or gift a number of valuable books. To our collection of books and pamphlets attacking the Church, the clergy and the Catholics in our country, we now have added the "Letters in the Roman Catholic Controversy," by W. C. Brownlee, D.D., of the Collegiate Protestant Reformed Dutch Church, New York, published in 1834. It is a volume of 355 pages of text, to which the author has added a copious index. The nature of the arguments made use of by this Doctor of Divinity may be guessed from the title he used for his Letter 38: "Ferocious Cruelty an Essential Attribute to Popery." Continuing his tirade the writer accuses the Church of having murdered, in Europe, and the East Indies, and in America, fifty millions of Protestants! Let us add that our collection of anti-Catholic literature, published in our country in the nineteenth and the beginning of the present century, contains many rare volumes.

The author of the "Historiography of the American Catholic Church: 1785-1943," Fr. John Paul Cadden, O.S.B., refers at some length (on p. 23) to John Gilmary Shea's work on the "Discovery and Exploration of the Mississippi Valley," dedicated to Jared Sparks. There have been two editions of this book, the second one published at Albany, N. Y., in 1903. It was limited to five hundred copies, one of which has now found its way into our Library. The books referred to were acquired by purchase, as was the *Journal D'Un Missionnaire Au Texas Et Au Mexique*, by the Abbé E. Domenech, who lived and traveled in Texas and Mexico from 1846 to 1852. The volume was published at Paris in 1857. Ours is a presentation copy. The acquisition of both of these books was made possible by the generosity of the National Catholic Women's Union which grants the Bureau five hundred dollars annually for library purposes.

Among the books which have recently come to us as gifts we must mention in first place the small quarto by Fr. Berard Haile, O.F.M., on the "Origin Legend of the Navaho Flintway," one of the University of Chicago Publications in Anthropology, Linguistic Series. To the copy of this valuable publication Father Haile added the two volumes of "Learning Navaho," and "The Way of the Cross" in Navaho and English. This Missionary and ethnologist, Friar Minor of the Cincinnati Province, is also the author of these three publications. From the same donor the Library received a copy of the "Preparations for the Sacrament of Penance" printed in the two languages previously referred to. These four publications were brought out by St. Michael's Press of St. Michael's, Arizona. From an edition of a thousand copies of *El Primero Colegio De America Santa Cruz de Tlalitelolco*, printed in Mexico City, the author, Fr. Francis Borgia Steck, O.F.M. (Sacred Heart Province), presented number 564 to the CV Library. The author, one of the leading Catholic Americanists of our country, has, in recent years, spent his vacations in Mexico, engaged in research.

The first Archbishop of Milwaukee, the late Martin Henni, while still pastor of the first German parish of

Cincinnati, had visited Munich, in Bavaria, during a European journey, undertaken with the intention of promoting interest in the American Missions. After his return to America he addressed a number of letters to one of his former Professors in Switzerland. These were published in 1836, in Munich, under the title *Ein Blick in's Thal des Ohio*. Probably no more than a thousand or fifteen hundred copies of this book, containing 126 pages, were printed. They were evidently distributed unbound and hence the little volume is scarce. Long sought for by us in vain, a copy of this book has now been donated by a benefactor to whom the Bureau is indebted for many favors.

Miscellany

AN order for three hundred copies of our pamphlet, "The Catholic School and Citizenship," by Most Rev. Francis J. Haas, Bishop of Grand Rapids, addressed to us by a Missouri pastor, was accompanied by the following remarks:

"I would wish to put a copy of the pamphlet into the hands of every student in St. Peter's High School. I do wish all Catholic schools would learn of this CV pamphlet."

In this particular case the pamphlet was distributed during Catholic Education Week; in fact it was called "a fine commentary on the subject" by this pastor.

A pastor, for many years an interested reader of *Social Justice Review*, recently instructed the Bureau to address a copy to a sodality in his parish. In a more recent letter he explains the copy is to be used, under his direction "in the Sodality Study Club." The writer admits "it was difficult to induce these young sons and daughters of Mother Church and Uncle Sam to interest themselves in work of this kind. But I will try. May the Divine Christ Child, the Divine Teacher, bless our work."

We have known of numerous efforts of this kind attempted by priests in the course of years, but in all too many cases they were obliged to abandon what appeared to them an impossible task. On the other hand, laymen and laywomen at times declare: "Why do our priests not take greater interest in Catholic Social Action?" They know of the discouragement some of their confreres have suffered and, therefore, consider it useless to make an effort which, according to experience, will to all likelihood prove futile. Greater zeal on the part of the laity for study and action would undoubtedly bring to the fore many a priest who at present appears lukewarm.

One of our members, at the present time a resident of Nicaragua, Central America, has written us in connection with the centenary of the founding of the first St. Vincent de Paul Conference in the United States at St. Louis, a hundred years ago:

"It may be well at this time to mention that during my years of residence in various parts of Latin Ameri-

ca, the St. Vincent de Paul Society was the only active and visible organization I was able to discover anywhere. While I have always maintained my membership in the St. Vincent de Paul Society of my home parish, yet at the same time I belong to conferences in Cuba, Brazil, and U. S. of Colombia. In my humble opinion, if there ever will be a really potent international society of Catholic laymen it will have developed through and by the medium of the conference of St. Vincent de Paul."

The Rochester, New York, Federation, composed of the societies of men and women in that city, enjoys the co-operation of the local Kolping Society. Sometime in the fall the organization arranged a bowling party, the proceeds of which were intended for the treasury of the Rochester Branch. Another event of the same kind was scheduled for the present month.

Having spoken of what he believes to be "the courageous use made of the press in England and in America" by Catholics, the editor of a journal for native teachers in Natal remarks:

"We must do likewise if we want to save the fruit of former missionary enterprises. We are faced today by an avalanche of propaganda, coming from every corner and intended to influence and to win over the native population."

In closing his letter the missionary states: "You will be pleased to learn that *Social Justice Review* and your Credit Union leaflets come in very handy. They are supplying us with a good deal of information and help useful for our native weekly *Um-Afrika*."

Periods of social unrest usually increase the desire for information on current affairs regarding which men hold opposite opinions. Requests for books from some mission countries, particularly India, seem to indicate that there too conditions are in ferment. A communication recently received states:

"So grateful for the splendid books you sent, they are just what we need. Send all you can, even second-hand, because there is a big demand out here for them. If you could do anything in your various journals to help our appeal for books, etc., I will be most grateful."

The writer is an experienced missionary, who has in recent years devoted himself to the promotion of Catholic literature.

May we again request those of our members who do not intend to bind and preserve volumes of *SJR* to forward them to the Bureau.

We are particularly anxious to receive older volumes of our publication because of the frequent requests from libraries for complete sets of *Social Justice Review*. Such a request by the Library of Congress is now on file but we are unable to supply a number of issues for a complete set of the thirty-seven volumes published.

DAS SOZIALE APOSTOLAT

NACH CHAPERITO.

(Aus den Lebensnachrichten des hochw.
Peter Koppers.)

XIX.

ALLE Schwestern wurden mir vorgestellt, eine nach der anderen, und dann zu guter letzt wurde mir ein Mädchen vorgestellt, die auch mit den Schwestern gekommen war und die die Köchin sein sollte. Mein Gehirnkasten schien voller Mucken zu sein und es wurde mir ganz schwindlich, als ich auch noch das Gepäck sah. Alles wollte nach Chaperito. Ich lud die Schwestern ein, in das Stationsgebäude zu gehen und da einige Augenblicke zu warten. Ich lief in das nächste Restaurant, riess den Hörer vom Telephon und verlangte zu der grössten Garage zu sprechen. Schliesslich trieb ich ein grosses Auto auf und damit war die Situation zeitweilig gerettet. Als der Kasten am Bahnhof vorfuhr, bemerkte ich, dass das grosse Auto noch nicht mal ein Dach hatte; auch glaubte ich schon einige Schwestern bemerkt zu haben, die ein langes Gesicht machten. Endlich ging die Fahrt in beiden Autos los, aber mit welchen Gefühlen ich fuhr, kann niemand wissen. Ein Unheil kommt nicht allein, denn nach einigen Meilen fing es an zu regnen und es regnete immer mehr und da der Weg äusserst schlüpfrig wurde, gestaltete sich alles zu einer gefährlichen, abenteuerlichen und sehr nassen Fahrt. Es ging sehr langsam und die dreissig Meilen auf diesen Prairiewegen waren länger als eine Himmelfahrt. Durchnässt kamen wir endlich in Chaperito an. Trotz des Regens hatten sich aber die Leute vor der Kirche versammelt, wahrscheinlich um die Schwestern willkommen zu heissen. Ich liess es mir nicht nehmen, die Schwestern in der Kirche zu begrüssen und dann erst ging es ins Haus, wo ich dieselben wohlweislich allein liess. Gegen Abend fand ich mich im Schwesternhaus wieder ein, aber mit schwerem Herzen kehrte ich in meine Wohnung zurück. Es war nicht in Chaperito wie die Schwestern es erwartet hatten. Nach meiner Ansicht hatte ich alles wohlweislich eingerichtet, aber die Schwestern hatten andere Dinge erwartet. Obgleich aus Mexiko vertrieben, wo dieselben in Mazatlan einen grossen und schönen Convent hatten, dann

auf der Flucht nach Cuba gekommen waren, dann nach dem kleinen Chaperito, war das ein grosser Unterschied! Wer jemals Heimweh gehabt hat, kann sich die Stimmung der Schwestern erklären. Die ganze Geschichte war überhaupt ein Fehlschlag von Anfang bis zu Ende. Dann kamen noch andere Sachen hinzu, die es noch ärger machten.

Wie das Leben machen? Keine der Schwestern konnte Englisch mit Ausnahme von einer, die sehr geläufig Englisch sprach. Die Oberin konnte ein bisschen, aber wie konnte ich für sie die öffentliche Schule bekommen, da in der Schule Englisch gelehrt werden musste. Manches ging zu jener Zeit in New Mexico, was heute nicht mehr durchgeht. Jedoch hatte ich einen guten Freund in dem damaligen Superintendent, Dr. DeMarais, und er half mir für die Schwestern die öffentliche Schule zu bekommen. Es tut mir leid, dass ich da etwas sagen muss, was eigentlich nicht ganz recht war, denn ich hatte ihm nicht gesagt, dass die Schwestern kein Englisch verstanden. Wenn ich ihm das gesagt hätte, so hätten dieselben die öffentliche Schule nicht bekommen. Die einzige Schwester, welche Englisch gut konnte, wollte ich in meiner Pfarrschule halten und ich tat das auch. Die Sache ging ganz famos. Ich füllte meine Pfarrschule aus mit achtzig Kindern, hatte sogar ein Dutzend Interne und dann die öffentliche Schule. Ausserdem wurden Handarbeitsklassen eingeführt und ebenfalls Musikunterricht gegeben. So bezahlte sich die Sache doch.

Superintendent Dr. DeMarais kam ein oder zweimal im Jahre, um die öffentliche Schule zu besuchen und dann haben wir es gerade so gemacht, wie einer der in Schwulitäten ist. Die Schwester, welche Englisch konnte und ich begleiteten ihn durch die Schulräume und ich beantwortete alles, was untersucht wurde und es kam immer zu seiner Zufriedenheit heraus. Dass das nun gerade ehrlich war, kann ich nicht behaupten, aber es war ebenfalls keine Lüge.

Die Sache aber ist die: Da ist immer ein Haken. Damals war Erzbischof Juan Baptista Pitaval, Erzbischof von Santa Fe, und mir sehr gewogen. Ich hatte auch seine Erlaubnis, Schwestern für meine Schule anzustellen, jedoch da ich keine amerikanischen Schwestern bekommen konnte, nahm ich eben die von Mexiko. Einige waren geborene

Spanierinnen, andere geborene Mexikanerinnen. Das muss nun meinem Erzbischof nicht recht gefallen haben. Die Schwestern waren kurze Zeit da, als der Erzbischof seine Konfirmationsreise in der Pfarrei von Chaperito machte. Das nahm fast eine ganze Woche. Als der Erzbischof nach Chaperito kam wurde ihm ein schöner Empfang bereitet. Vor dem Dorfe wurde er an einem Samstage in Prozession abgeholt. Natürlich waren auch alle Kinder in der Prozession und ebenfalls die Schwestern. Zu meinem grössten Erstaunen beachtete der Erzbischof die Schwestern nicht, sagte mir aber auch nichts darüber. Am Sonntag Morgen celebrierte der Erzbischof die Frühmesse. Ich kniete im Heiligtume und sagte mein Brevier. Gegen Ende der Messe hörte ich wie der Erzbischof etwas in sich hinein murmelte und ich ging gleich an den Altar, um zu sehen ob etwas nicht in Ordnung sei.

Er fragte mich etwas aufgeregt: „Wer bereitet den Messwein für den Altar vor?“ Ich antwortete: „Die Schwestern tun das.“ „Die haben mir anstatt Wein für die Messe, Whiskey in dem Kännchen gegeben.“ Was ich in mir selber gedacht habe, will ich hier nicht sagen, nur bedauerte ich die armen Schwestern wegen der Dinge, die da kommen sollten. Gleich nach dem Gottesdienste ging der Erzbischof ins Schwesternhaus, aber ich folgte mit der Absicht, im Falle eines Unglückes, die geschlagene Wunde zu verbinden wie ein guter Samaritan. Die Sakristanschwester öffnete die Pforte und da der Erzbischof nicht wusste, dass gerade diese den Irrtum begangen hatte, kam sie mit heiler Haut davon, aber die Schwester Oberin musste gerufen werden. Unterdessen aber hatte sich der Zorn etwas gelegt, und als ich die Sache als ein unverschuldetes Unglück hinstellte, so wurde nicht viel gesagt. Der Erzbischof und ich kehrten in das kleine Pfarrhaus zurück, aber da ging ein Donnerwetter los und es war nahe daran einzuschlagen, aber ich war ein guter Blitzableiter. Es ging ungefähr folgendermassen zu. Der Erzbischof sagte mir, dass ich gegen seinen Willen gehandelt habe, indem ich mexikanische Schwestern eingeführt habe. Da wir zwei doch auf gutem Fusse standen, so verteidigte ich mich und sagte, dass er selber mir die Erlaubnis gegeben habe, Schwestern für Chaperito zu suchen, dass er aber nicht bedingt habe, es müssten amerikanische oder nicht-amerikanische Schwestern sein. Darauf sagte mir der hochwürdigste Herr, er wolle den Leuten in der Kirche sagen, dass er nichts damit zu tun habe, dass die

Schwestern in der öffentlichen Schule lehrten, und dass für ihn nur die Pfarrschule in Betracht komme. Das bedeutete in anderen Worten, den Schwestern würde der Lebensunterhalt, mit der Zeit wenigstens, abgeschnitten werden. Das fuhr mir aber in die Knochen und da ich mir manches erlauben konnte, so sprach ich frei heraus. Allerdings kamen mir die Tränen in die Augen. Ich entgegnete, dass ich schon verstehe, dass er die Schwestern nicht haben wolle, dass ich aber mit der besten Absicht gehandelt habe, den Kindern durch die Schwestern zu geben, was sie brauchten. Dabei wurde ich so erhitzt, dass ich fast wörtlich, wie ich mich erinnere, fortfuhr: „Wenn Sie beim nächsten Gottesdienste heute Morgen, den ich zu halten habe, etwas Nachteiliges gegen die Schwestern sagen, so hört meine Arbeit in dieser Diözese auf, und heute noch werde ich New Mexico verlassen“. Als er mir widersprach, fuhr ich zürnend fort: „Auch wenn es mir meine Kragen kostet, so liegt mir nichts daran, wenn Sie eine solche Arbeit zerstören wollen“. Damit verliess ich das Zimmer und ging zur Kirche, um die Zeit für den nächsten Gottesdienst abzuwarten. Ich war bereit, aber den Gottesdienst habe ich ganz zerstreut in Gegenwart des Erzbischofes und der ganzen Gemeinde gehalten. Da ich nach dem Gottesdienste gleich in die Sakristei ging, um etwas Kaffee zu trinken, fing der Erzbischof an, zu den Leuten zu sprechen. Rasch ging ich in die Kirche zurück und setzte mich nieder, um den Worten zu lauschen. In meinem ganzen Leben bin ich niemals so freudig überrascht worden, wie damals. Zuerst zollte mir der hochwürdigste Herr ein wunderbares Lob für meine Arbeit, dann sprach er in erhebender Sprache über die guten Schwestern und am Schlusse bat er die Leute, die Schwestern zu unterstützen und ihnen in jeder Weise zu helfen. Der Schweiss, der mir vorher nur so von der Stirne gelaufen war, trocknete ganz ein. Nachdem alles vorbei war, behielt ich nicht nur meine Kragen an, sondern der hochwürdigste Herr fragte mich sogar, wie ich denn mit seiner Rede zufrieden wäre. Was ich ihm sagte tat ihm wohl, denn er sagte lächelnd: „Ich bin doch nicht so schlimm, wie ich aussehe.“ Freudestrahlend folgte ich meinem Erzbischofe ins Pfarrhaus, wo wir uns beide einen ordentlichen Cognac zu Gemüte führten und dann erfuhr ich auch, dass er es auch am Morgen mit dem Whiskey nicht so schlimm gemeint hatte. Am Nachmittage wurde in der neuen Schule dem Erzbischofe ein kleiner Empfang gegeben. Da die Schwestern neu waren

und die Kinder nicht so gut kannten, so hatten die Schwestern meine Haushälterin, die eine langjährige Lehrerin gewesen war, zu Rate gezogen und die hatte einige Nummern des Programms in englischer Sprache übernommen. Natürlich hatte niemand daran gedacht, den Erzbischof zu täuschen, dass die Schwestern kein Englisch konnten, aber der war nicht so dumm. Als der Erzbischof sprach, sagte er kein Wort über das spanische Programm, das die Schwestern arrangiert hatten, sondern äusserte sich sehr lobend über das englische Programm und betonte unter anderm auch, dass er meine Haushälterin in Santa Fe sehr hoch gehalten habe, da sie daselbst als Lehrerin in höchster Achtung gestanden habe. Auch fügte er hinzu, dass er, der Erzbischof, dafür gesorgt habe, dass sie mit mir nach Chaperito gekommen sei. Ich wusste nicht, was ich denken sollte, aber schliesslich kam ich zu der Ueberzeugung, dass er die mexikanische Schwestern doch nicht gerne in seiner Diözese sehe.

Wie ich das später eingesehen habe, hatte er auch etwas Grund dazu. Wenn auch kein Prophet in seinem eignen Vaterlande geehrt ist, so ist es doch besser, dem Sprichworte zu folgen: Schuster, bleib bei deinem Leisten. Daheim kann man doch viel mehr zu Wege bringen. In der kommenden Zeit hätte ich meine liebe Not. Das kam so. Die Schwestern waren an Besseres gewöhnt, als ich ihnen bieten konnte. Die hatten in Mexiko, in der Stadt Mazatlan, ein schönes Convent oder Kloster verlassen müssen, und nun in dem armen Chaperito zu leben, war hart für sie. Ich gab mir alle Mühe sie zufrieden zu stellen. Damals war die Pfarrei von Chaperito wohl arm nach amerikanischen Begriffen, aber ich machte mein Leben sehr gut. Ausserdem hatten die Leute besonders auf den Missionen ganz schöne und respektable Schaf-, Ziegen- und Kuhherden. Da war immer etwas Geld und wenn ich von einer langen Missionsreise zurückkam, so war mein erster Gang ins Schwesternhaus und da legte ich gewöhnlich den Erlös meiner Missionsreise auf den Tisch. Ich erinnere mich einmal dass ich achtzig Dollar aus meiner Tasche für die Schwestern niederlegte und damit hatte ich die Sache vergessen, aber die haben es auch gleich vergessen. Das war ja gerade das Dumme an der Geschichte.

Eines Tages sagte mir die Schwester-Oberin, dass eine zweite Komunität des Ordens aus Mexico vertrieben worden sei und dass dieselben auf amerikanischen Boden geflüchtet seien und nicht wussten wohin zu gehen. Dann fragte sie mich,

ob diese Schwestern für eine zeitlang nach Chaperito kommen dürften, wenigstens so lange, bis sie eine Niederlassung gefunden haben würden. Ich konnte das doch nicht verweigern, nur hatte ich das eine Bedenken, wie kann ich sie unterhalten, denn, wie schon vorher gesagt, jede Komunität bestand aus neun Schwestern, und das würde dann zwei Komunitäten, in allem achtzehn Schwestern, ergeben. Sie kamen und sagten mir auch, dass sie sehr dankbar seien, dass ich ihnen zeitweilig Unterkunft gegeben habe. Damit nur ja niemand in Not kam, fuhr ich meine Missionen ab und in jeder Kapelle sprach ich zu den Leuten, und es wurde eine Extrakollekte aufgenommen für die Flüchtlinge. An einem Platze, wo, zum Beispiel, nur zwölf Familien lebten, bekam ich siebzehn Dollars. So stellte ich es an, um helfen zu können. Nun erinnere ich mich, dass eines abends als ich bei den Schwestern war und wir sassen im Klosterhof zusammen und sprachen über allerhand Dinge. Da waren achtzehn Schwestern zusammen. Schliesslich als es Zeit war, wünschte ich allen gute Nacht und ging ins Pfarrhaus, mit dem Bewusstsein, dass ich doch ein gütiger Pastor sei. Am anderen Morgen hielt ich Gottesdienst, aber alles kam mir auf einmal ganz sonderbar vor, denn anstatt von achtzehn Schwestern waren nur neun zugegen, die, welche nach Chaperito gehörten, aber die neuen Gäste waren nicht zu sehen. Als ich geendet hatte, fragte ich die Schwester Oberin: „Weshalb sind die anderen Schwestern nicht hier?“ Da sagte die mir in grösster Ruhe und Selbstverständlichkeit: „Die sind heute Morgen abgereist“. „Wohin denn?“ „Nach El Paso, denn die haben eine Niederlassung in der Nähe von El Paso angenommen.“

Ich wurde nicht sehr oft sprachlos, wenigstens nicht zu jener Zeit, aber ein Toter konnte nicht stummer sein, als ich es war, als ich eine solch überraschende Nachricht hörte und dazu hatten wir doch am vorhergehenden Abend gemütlich zusammengesessen und sogar über die Zukunft gesprochen! Diese Schwestern, denen ich so gut gewesen war, hatten alles heimlich vorbereitet, sogar zwei Automobile für frühmorgens bestellt und waren einfach ohne Dankeswort und Abschiedsgruss davongesegelt! Nachträglich sei noch gesagt, dass die neue Niederlassung, die ihnen von den Jesuiten in El Paso angeboten war, nicht von Dauer war. Es wurde ihnen bedeutet, die neue Niederlassung bald zu verlassen. Warum weiss ich nicht, aber ich kann es mir denken. Nun, wo es Menschen gibt, da menscht es.

(Fortsetzung folgt)

Contributions for the Library

Library of German-Americana

MR. C. SCHUMACHER, Pa.: Spencer, Dr. T. A., *Geschichte der Vereinigten Staaten bis zur Administration von James Buchanan*. New York, 1858, three volumes.—REV. GEORGE TIMPE, P.S.-M., Washington, D. C.: *History of St. Mary's Church of the Mother of God*, Washington, D. C., 1845-1945.—SISTER M. EULALIA, Kansas: *Golden Jubilee of the Foundation of the Ursuline Sisters in Paola*, 1895-1945.

General Library

HON. JOHN J. COCHRAN, Washington, D. C.: *The Congressional Record*. Volume 90, 11 parts and index, Washington, 1944. All bound; *The End of the War in the Pacific*, *Surrender Documents in Facsimile*. Wash., 1945; *Adamic, Louis, A Nation of Nations*, New York, 1944; *Gannett, Frank E., and Catherwood, B. F., Industrial and Labor Relations in Great Britain*, New York, 1939; *Cousins, Norman, Modern Man is Obsolete*, New York, 1945.

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Previously reported, \$42.68; Chaplain P. J. Schmidt (overseas); \$2; Frk. Stifter, Pa., \$5; F. Prendergast, Mo., \$1; N. N. Canada, \$4.35; Sundry minor items, 72c; Total to including December 18, 1945, \$55.75.

Central Bureau Expansion Fund

Previously reported, \$588.00; J. J. Hunkler, N. Y., on account of Life Membership, \$15; Richard F. Hemmerlein, N. Y., on account of Life Membership, \$10; Total to including December 18, 1945, \$613.00.

Chaplains' Aid Fund

Previously reported, \$2,163.14; CWU, N. Y., Inc., \$25; Penny Collection, St. Francis de Sales Benev. Soc., St. Louis, \$2.45; NCWU of Mo., \$550; Holy Trinity Altar Soc., St. Louis, \$5; Total to including December 18, 1945, \$2,745.59.

St. Elizabeth Settlement

Previously reported, \$5,540.16; Surplus Food Administration, \$108.44; United Charities, Inc., St. Louis, \$621.50; Interest Income, \$2; From children attending, \$476.75; Total to including December 18, 1945, \$6,748.85.

Catholic Missions

Previously reported, \$5,347.91; St. Elizabeth Guild, N. Y., \$20; CWU, N. Y., Inc., \$10; Society of Missionary Catechists, Huntington, Ind., \$12; Mrs. Geo. Phillipp, Ind., \$10; Estate Anna Silbersack, Ohio, \$100; Caritas, St. Louis, \$50; N. N., Mo., \$342.29; A. J. Loeffler, Minn., \$5; Mrs. John Strunk, Kas., \$10; N. N., Mission Fund, Ind., \$28.46; C. B. Penny Collection, \$2.60; JGM, Mo., \$1; Rev. F. H., N. J., \$5; Frk. Stifter, Pa., \$5; Miss Gertrude Steilein, Pa., \$30; Wm. Pohl, Minn., \$100; Catholic Women's Club, Plainfield, N. J., \$35; F. Prendergast, Mo., \$5; Rev. N. N., D. C., \$4; M. Mohr, Kas., \$8; St. Jos. Benev. Soc., New Ulm, Minn., \$16.76; Juvenile Members, St. Margaret's Soc., Sleepy Eye, Minn., \$32.61; Mrs. Jos. Witt, Minn., \$27; Wm. P. Bruckmann, Pa., \$5; Rev. Jos. A. Vogelweid, Mo., \$394; Jos. Hahn Family, Conn., \$5; Rev. S. Zohlen, Wisc., \$3; Total to including December 18, 1945, \$6,614.63.

European Relief Fund

Previously reported, \$200; Dr. Marie Walz, N. Y., \$5; Total to including December 18, 1945, \$205.00.

Gifts in Kind

received from the following men and organizations of men, including receipts of December 17, 1945:

Wearing Apparel, From: S. Stuve, Mo. (clothing, shoes, hats).

Miscellaneous, From: S. Stuve, Mo. (glassware, coat hangers, Christmas decorations); Rev. A. A. Wempe, Mo. (German prayerbooks, missals and leaflets).